MANUALS OF THE NEW TESTAMENT

BY T. H. STOKOE, D.D.

VOL. II LIFE AND LETTERS OF ST. PAUL

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BY THE

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PART II. THE LETTERS OF ST. PAUL

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INTRODUCTION

THE LETTERS OF ST. PAUL.

Epistles or Letters. The inclusion in the Bible of teaching given in the form of letters is one remarkable difference between it and all others recognized as sacred books in any part of the world[1]. There are twenty-one of these Epistles or letters in the N. T., of which thirteen are by general consent assigned to St. Paul.

The two terms 'Epistles' and 'letters' are constantly applied to these writings indiscriminately, though there is really a difference in the meaning of the two words, the former denoting writings which are of a more public and literary character[2]. The writings of St. Paul, which in nine cases are addressed to separate Churches, while the other four are for private persons, are said to be rather of the character of letters (but see pp. 96, 142, 157), as contrasted with those called 'the Catholic Epistles'—*James*, 1 *Peter*, 2 *Peter*, and *Jude*. The Epistle to the *Hebrews*[3] may be described as a treatise, rather than a letter; and of the

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[1] 'The New Testament is entirely composed of a collection of letters, together with five historical books, and one Apocalyptic Vision. In this respect the records of Christianity are absolutely unique in the religious history of the world' (Farrar, *M. B.* 144).

'The Bibles of the world, the Vedas, the Koran, the Zend-Avesta, the writings of Confucius, contain no letters. They are poems, philosophical discourses, or legendary histories, but they never assume the Epistolary form' (Oxf. *Helps*, 153).

[2] See *Encycl. Bibl.* ii. 1323–1329.

[3] It is headed in our Bible 'The Epistle of Paul the Apostle to the Hebrews,' but the evidence against its Pauline authorship is now generally regarded as conclusive.

so-called *Epistles of St. John*, there is little of the ordinary character of a letter about the first, while the other two, like some of St. Paul's, are addressed to individuals. The book of *Revelation* may also be described as an Epistle [4].

Form of St. Paul's letters. The form of St. Paul's letters was no doubt moulded to some extent on existing usage, for such communications between Churches and their teachers were nothing new. We find the general arrangement to be as follows:—

1. The greeting, followed by some expression, more or less confident, of thanksgiving for the success of his preaching, and for the progress of the converts addressed [5].

2. The doctrinal portion, teaching of the truths in which those addressed specially need instruction [6].

3. The practical or hortatory part, in which the doctrines thus maintained are applied to the duties and relations of ordinary life.

4. Personal messages and salutations, with a brief autographic conclusion, to prove the genuineness of the letter [7].

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[4] 'The address and salutation are obvious in ch. i. 4, and ch. xxii. 21 contains a fitting close for an Epistle. This Epistle in turn contains at the beginning seven smaller missives addressed to seven Churches of Asia' (*Encycl. Bibl.* ii. 1329).

[5] In *Galatians* alone of the letters addressed to Churches the thanksgiving is omitted. In 2 *Corinthians* it appears in a modified form. Of the letters to individuals we find it in 2 *Timothy* and *Philemon*, while in 1 *Timothy* and *Titus* the Apostle proceeds at once to the instructions he wishes to give (see pp. 174, 182).

[6] The following are exceptions: 1 *Corinthians*, which commences almost immediately with the rebuke of the factious, and deals with questions of discipline and order before the great argument, which comes near the close, for the doctrine of the resurrection; 2 *Corinthians*, which, being St. Paul's *Apologia pro Vita Sua* (Farrar, *M. B.* 229), from the first deals mainly with personal matters; *Galatians*, which commences with an indication of his Apostolic authority; *Philippians*, which is mainly, and *Philemon*, which is entirely, personal, as is the first part of 1 *Thessalonians*. The *Pastoral Epistles* naturally consist almost entirely of practical admonitions.

[7] Except in the earliest letter, 1 *Thessalonians*. In 2 Thess. iii. 17 St. Paul seems to speak of his intention to give some such 'token in every Epistle' (see p. 23).

But, while thus following in the main 'existing literary usages,' St. Paul's letters have a character and style of their own[8]. And, while there may be some uncertainty as to whether he or St. James was the first writer of a letter or epistle[9], at any rate among those which are preserved to us the use of this form of spiritual instruction was mainly due to him[10].

Order of St. Paul's letters. The arrangement of St. Paul's letters in chronological order is valuable as enabling us to trace the development of Christian truth in the mind of the Apostle, and the changing needs and errors, both of doctrine and practice, in the early Church. In our English Bible the order of time has been disregarded, and these letters arranged rather according to the supposed relative importance of the Churches addressed. Thus the Epistles to the great centres of Rome and Corinth are placed first, and those to the Thessalonians, clearly the earliest of all, are placed last[11], except the four letters to individuals[12]. The whole of St. Paul's letters may be arranged in four groups, separated by intervals of four or five years, and all written by the Apostle between the ages of forty-five and sixty-

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[8] 'The Pauline letters have a style all their own, though style was far rom the writer's thought' (Hastings, *D. B.* i. 730).

[9] 'It is possible that the earliest Epistle is that of *St. James*, and we have no means of telling whether St. Paul did or did not anticipate him in writing Epistles. In any case, if St. Paul is not the pioneer, he is the captain of Epistle-writers' (Pullan, 117).

[10] 'Several of St. Paul's letters have been lost. But even with those... which are preserved to us, he remains the chief literary witness to a remarkable side of the Church life, in which he played himself so notable a part' (Moffatt, *H. N. T.* 121).

'One may well see in 2 Thess. iii. 17 (cp. ii. 2) tokens that Thessalonica was not the first Church addressed by St. Paul' (Hastings, *D. B.* i. 730). Other indications of lost letters may be found in 1 Cor. v. 9; 2 Cor. x. 9, 10; Eph. iii. 3; Col. iv. 16.

[11] 'It has been a real misfortune for our right comprehension of them, that during all these centuries, they have been arranged in our Bible in an order so haphazard and accidental' (Farrar, *M. B.* 161).

[12] Three of these really come last in point of time, and the other (*Philemon*) in the last group but one.

one [13], each group being marked by some one dominant idea or spiritual object.

The four groups of letters.

i. Those written during the second missionary journey [14]:

(*a*) 1 *Thessalonians*, written at Corinth in A.D. 52 [15].

(*b*) 2 *Thessalonians*, also written at Corinth late in A.D. 52 or early in A.D. 53.

This is called the *Eschatological* group, the leading idea being that of the Second Advent of Christ; a natural subject for the meditations of converts and the teaching of the Apostles at this early stage, as an encouragement under persecution, a summons to repentance, and a confirmation of the hope of a coming kingdom of Messiah [16].

ii. Those written during the third missionary journey:

(*a*) 1 *Corinthians*, written at Ephesus, probably in A.D. 57.

(*b*) 2 *Corinthians*, written in Macedonia (probably at Philippi) late in A.D. 57, or early in A.D. 58.

(*c*) *Galatians*, written at Corinth, probably A.D. 58 [17].

(*d*) *Romans*, written at Corinth, A.D. 58.

This is sometimes called the *Anti-Judaic* group. It belongs to the period when the opposition of Jews outside the Church was changed for that of Judaizers within it. The prominent idea in these letters is *Soteriology*, or the way of Salvation. Three of them are considerably longer than any of the other

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[13] See Farrar, *M.B.* 162.

[14] It is remarkable that we have no extant letters, except perhaps *Galatians* (see p. 75), written during the first missionary journey, or addressed to the Churches founded then.

[15] The notes of place affixed to the Epistles in our English Bible are without authority, and are inaccurate.

[16] See Lightfoot, *B.E.* 228, by whom the characteristics of the four groups are given as (*a*) Christ the Judge, or the Tribunal; (*b*) Christ the Redeemer, or the Cross; (*c*) Christ the Word, or the Throne; (*d*) Church organization, or the congregation (*B.E.* 224).

[17] There is some uncertainty as to the place of *Galatians* in this group, some maintaining that it was written first of these four letters, others that it was the last (see Moffatt, *H.N.T.* 127).

Epistles, and they are the most controversial and powerful of all St. Paul's writings[18].

iii. Those written during the first Roman imprisonment[19]:

(*a*) *Philippians*, written about A.D. 62.
(*b*) *Colossians*, written about A.D. 63.
(*c*) *Philemon*, written about A.D. 63.
(*d*) *Ephesians*, written about A.D. 63.

} All while St. Paul was in prison at Rome.

This is called the *Christological* or *Anti-Gnostic* group, a description, however, which is strictly applicable to two only—the letters to the Churches at Colossae and at Ephesus. Those to Philemon and to the Philippians are rather of a personal character. In the last named the teaching of the Judaizers is once more reprimanded, but in *Colossians* and *Ephesians* a new phase of error is dealt with—the Oriental mysticism, which was developed later into the Gnostic heresies[20]. The dominant ideas of these letters are the Eternity, Divinity, and Supremacy of the Incarnate Word, and the union of the whole Church with Him as the Head.

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[18] 'Justification, Atonement, Sacrifice—the vast majority of passages which bear upon these doctrines are to be found in the Epistles of the second group. . . . This was the time of St. Paul's great conflict with Judaism on the one hand and Hellenism on the other' (Lightfoot, *B. E.* 230).

[19] There is considerable doubt as to the order of the letters in this group. Many place *Philippians* last of the four, regarding it as 'the final expression of Paul's mind and heart,' written at a time 'when the author's position had become so acute that the immediate future must end in a total change—death or liberation' (Moffatt, *H. N. T.* 129, 130). The arguments in favour of the opposite view are given fully in Lightfoot, *Phil.* 30–46. The short letter to *Philemon* seems to go naturally with *Colossians*, and the fuller treatment in *Ephesians* of some of the subjects also dealt with in *Colossians* marks the former as probably the latest letter of the group.

[20] 'The foe from which the Church had most to fear now was no longer Judaism or Hellenism, but Orientalism—that mystic, theosophic speculation with regard to angelic, intermediate beings between God and man, which was afterwards known as Gnosticism' (Lightfoot, *B. E.* 233).

'St. Paul criticizes a Judaic Gnosticism, a morbid mixture of Jewish ritual with that Oriental spiritualism which fascinated many devotees in the Roman Empire at this period' (Pullan, 123).

iv. Those written after the first imprisonment:

(*a*) 1 *Timothy*, written from Macedonia at some time between A.D. 63 and A.D. 67.

(*b*) *Titus*, also written from Macedonia at some time between A.D. 63 and A.D. 67.

(*c*) 2 *Timothy*, written during the second Roman imprisonment, at some time between A.D. 66 and A.D. 68.

These, as the name commonly given them of 'Pastoral Epistles' implies, are letters of instruction to those placed over certain Christian communities, and treat of the organization and ministry of the Church. They thus differ in tone and style from any of the earlier letters. The third of them is specially interesting as containing St. Paul's last recorded words[21].

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[21] As the letters to the Thessalonians may be called the preface or the prologue to St. Paul's writings, so this group may be described as the postscript or epilogue (see Lightfoot, *B. E.* 229).

For other views as to the chronology of St. Paul's life and writings, see pt. i. pp. 105–108; and for fuller discussion of the whole subject, see Hastings, *D. B.* i. 405–425.

I THESSALONIANS

I. INTRODUCTION.

The founding of the Thessalonian Church. The Church at Thessalonica was the second of the European Churches founded by St. Paul. He came there, after establishing the first of these at Philippi, still suffering from his shameful treatment at that place, but inspired with fresh boldness to preach the Gospel of God (1 Thess. ii. 2). The account in Acts (ch. xvii. 1–9) of this visit to Thessalonica (see pt. i. p. 37) may be supplemented by passages in these letters to the infant Church there. At this place, as well as at Philippi, we find that there was 'much conflict' (1 Thess. ii. 2, R.V.). The first persecution here, as we learn from the account in Acts, was stirred up by the Jews, and this made it necessary for the Apostle's safety that he should move on to Beroea (Acts xvii. 10); but the converts are now described (1 Thess. ii. 14) as having afterwards suffered at the hands of Gentiles also.

St. Paul's stay at Thessalonica. The statement in Acts xvii. 2 that St. Paul reasoned in the synagogue 'three Sabbath days' might give the impression that his stay at Thessalonica was a very brief one[1]. But these words clearly refer to his preaching, as he usually did, 'to the Jew first,' and there are evidences of his having spent a longer period afterwards in preaching to Gentiles. The Apostle implies that the Church in this place consisted mainly of the latter (cp. 1 Thess. i. 9, ii. 14), and its organization must have taken some time. He speaks also of having supported himself here by his own labours (1 Thess. ii. 9), and of having twice received while here

[1] 'The Epistle corrects an erroneous impression which the reader of the Acts might easily receive . . . that Paul only spent some three weeks at Thessalonica' (Salmon, *I. N. T.* 396; cp. Smith, *D. B.* iv. 1477).

gifts of money from the converts at Philippi (Phil. iv. 16); statements which imply a stay of some length.

St. Paul's affection for the Thessalonians. In spite of the opposition both from Jews and Gentiles the Apostle's preaching made a great impression at Thessalonica[2], and this and the other Macedonian Church at Philippi were the most promising of all[3]. He calls these converts his 'glory and joy' (1 Thess. ii. 20; cp. Phil. iv. 1), and yearns over them with the deepest affection (1 Thess. ii. 7, 8; cp. Phil. i. 8). He has twice tried to revisit them, but 'Satan hindered' him (1 Thess. ii. 18)[4]. Unable to come himself, he has sent Timothy from Athens to them (1 Thess. iii. 2), and it is the return to him at Corinth of this 'brother' that is the occasion of the first letter[5].

This the earliest extant letter of St. Paul's. It is generally agreed that this comes first in order of time of St. Paul's extant letters[6]. Its early composition is evidenced by passages in the Epistle itself, and the date commonly given is A.D. 52 or 53, the exact point in the Apostle's two years' stay at Corinth not being so clear[7]. As the second Epistle followed during that

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[2] 'The whole Epistle leads us to the conclusion that the Gospel found a congenial soil in Thessalonica' (S. C. iii. 688).

[3] 'It was among the sturdy people of Macedonia that St. Paul won his steadiest recruits for Christ' (Pullan, 127).

[4] 'Once apparently at Beroea, once at Athens. The Satanic hindrance may have been in Beroea Jewish persecutions, in Athens feeble health' (Farrar, *St. P.* i. 586).

[5] The letter is 'the outpouring of the Apostle's gratitude on receiving this welcome news. At the same time the report of Timothy was not unmixed with alloy.' The converts needed advice on account of their feverish expectation of the Lord's coming, and consolation in the persecutions from which they were suffering. They also needed to be warned against 'relapsing into the old heathen profligacy' (see Smith, *D. B.* iv. 1478, 1479).

[6] Other Epistles may have been written earlier, which have not come down to us (see p. 3)—possibly a letter of thanks sent from Thessalonica for the contributions from Philippi, and one conveyed to Thessalonica by Timothy when he was sent from Athens (see Farrar, *St. P.* i. 514).

[7] Almost all critics agree that this letter was written at Corinth. 'The

sojourn, the first cannot have been written at any time near the close of the visit, while the progress already made (1 Thess. i. 7, 8), and the disorders which have already arisen (1 Thess. iv. 3, 6, 11, v. 14), are against placing it too early.

Main object of the letter. The object of the letter is to encourage the converts of this favourite Church, and at the same time to caution them against mischievous tendencies already discernible; the most important of these being the traces still found among them of the old heathen taint of impurity (cp. 1 Thess. iv. 3–8), and the excitement caused by their expectation of the Lord's immediate second coming (1 Thess. iv. 11–18).

Characteristics of the letter. The general tone of the letter bears a strong resemblance to that written some ten years later to the Philippians (see p. 129). In neither does St. Paul consider it necessary to assert in any way his Apostolic authority. Both letters abound in expressions of thankfulness and encouragement. And yet in both cases there are still defects to be found among the converts, which need rebuke and admonition. There are, however, some remarkable differences, as regards both subject-matter and style, between the two earliest letters and all which follow. The great doctrines so prominent in later Epistles are indeed implied in these letters, but not distinctly formulated or maintained by argument, the false teaching, which afterwards made this necessary, not having yet appeared[8]. This is especially the case with such errors as were introduced later by the Judaizers[9]. The occasions of rebuke and warning now are rather such as might arise from the first enthusiasm of

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subscription at the end of the Epistle in A. V. is merely an uncritical inference from ch. iii. 1' (see Ellicott, iii. 128).

[8] Though the great doctrines are 'not fashioned exactly in the same shape in which they were afterwards fused by the fires of controversy, they are there in principle and essence' (S. C. iii. 691).

[9] The opposition now comes from Jews (cp. ch. ii. 14–16), jealously resisting the admission of Gentiles. When this opposition has been found hopeless, they take up a new position, maintaining that 'the only door of admission is the Mosaic covenant-rite of circumcision' (see Smith, *D. B.* iii. 1478).

the new faith, or from the danger of relapse into vices, from which the converts have just been reclaimed [10]. The style of these letters too is marked by a simplicity both of argument and of expression, which is very different from St. Paul's later writings.

The doctrinal element in the letter. Two points are specially to be noticed in this:

a. The prominence given to the 'regal aspect of our Lord's work [11].' This had apparently been a leading idea in the Apostle's preaching at Thessalonica [12], and had been misrepresented by his accusers there as disloyalty to the Emperor (cp. Acts xvii. 7). It is conspicuous again in both letters to this Church (cp. 1 Thess. ii. 12; 2 Thess. i. 5, &c.).

b. The eschatological question. The unsettlement to which the expectation of a speedy Second Advent has led [13] makes it necessary to speak more plainly and fully in this than in any other letter of the uncertainty of 'the times and the seasons' (ch. v. 1–3) [14]; a question which is renewed in 2 Thess. ii. 1–5.

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[10] The view that the Thessalonian converts were mainly Gentiles is said to be confirmed by the absence of direct quotations from O. T. There are, however, several 'half-conscious quotations—the reminiscences of a mind full of scripture' (see S. C. iii. 701).

[11] The Gospel of the kingdom is presented as 'not only the good-news of Jesus Christ's complete empire over the individual soul, but the good-news that He has organized us all into a well-disciplined Church' (Ellicott, iii. 127).

[12] 'It appears that the *kingdom* of Christ had entered largely into his oral teaching in this city, as it does into that of the Epistles themselves' (Smith, *D. B.* iii. 1479).

[13] 'Men were not incited by this expectation to live holily, without blame, with purity and with industry. They laid aside their industries, forgot the common duties of life, and were absorbed in the expectation of a sudden miraculous coming.' So a similar unsettlement in modern times is described (Abbott, 86).

[14] This section (ch. iv. 13—v. 11) has been called 'the only specially doctrinal portion' of the letter (see Farrar, *M. B.* 187).

The question has been discussed how far St. Paul himself at this time shared such expectation. 'In his later letters he anticipates his own death, rather than the Second Advent, as his mode of meeting Christ' (Farrar, *St. P.* i. 598).

For this question, see also C. and H. ii. 376; Wordsworth, iii. 18, 19.

Practical and ecclesiastical elements in the letter. This letter, however, is eminently practical[15], and the exhortations with which it concludes imply that there was already among these converts something of Church organization, including a regular ministry (ch. v. 12–14), and public gatherings for worship and instruction[16] (ch. v. 20, 27). In both this and the second letter the converts are addressed as already incorporated in a Church, and though there is little said directly about ecclesiastical regulations, the existence of these is clearly implied[17].

Divisions of the letter. The letter naturally falls into two main divisions[18]:

a. The *retrospective or narrative portion* (ch. i–iii): giving the Apostle's reminiscences of his visit to Thessalonica, with the expression of his thankfulness for his readers' conversion and progress, and of his anxiety about them since leaving them; concluding with a prayer for their further progress.

b. Practical and hortatory (ch. iv, v): comprising exhortations to purity and brotherly love, warnings against unsettlement, instructions as to the second coming of the Lord, and injunctions as to their spiritual duties and worship; with the formal conclusion.

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[15] It is described as 'this calm, practical, and profoundly consolatory Epistle' (Ellicott, 1 *Thess.* Introd.).

[16] The 'holy kiss' too (ver. 26) probably refers to 'the kiss of peace, which always accompanied the Holy Communion' (S. C. iii. 699).

[17] The opening greeting given to 'the Church (ἐκκλησία) of the Thessalonians' shows that a Christian society with well-defined outlines already existed there (see Wordsworth, iii. 4; S. C. iii. 700).

[18] Lewin (i. 278) divides the letter into three parts:

(*a*) Ch. i. 1—ii. 16; dwelling on his visit and preaching at Thessalonica, and the worthy reception of the Gospel, with steadfastness shown under persecution.

(*b*) Ch. ii. 17—iii. 13; expressing his anxiety about them, and his thankfulness for the tidings brought by Timothy.

(*c*) Ch. iv. 1—v. 28; containing such exhortations as seem appropriate.

II. CONTENTS OF THE LETTER.

1. THE NARRATIVE PORTION.

Ch. i–iii.

The thanksgiving. Ch. i. St. Paul couples with himself in the opening salutation[1] his two fellow labourers at Thessalonica, Silvanus (or Silas) and Timothy (cp. Acts xvii. 4, 10, 14)[2]. He then passes on at once to the expression of thankfulness[3] for the success of that work, as shown in the energy and labour and endurance of the converts, which are proofs of their faith and love and hope. These evidences are the constant subject of thanksgiving in his prayers to the Father of all. The Apostle has two grounds of assurance that they are among those chosen of God—the power and inspiration and confidence and good example of the preachers of the Gospel at Thessalonica, and the way in which the converts, in spite of persecutions, became imitators (R.V.) of them and of their Master. (Cp. 1 Cor. xi. 1.) They had thus become 'an ensample' (R.V.) in turn to believers in Macedonia and Achaia, and everywhere. The Gospel, and the news of their faith in that Gospel, have sounded from them as a trumpet-call far and wide, so that men know already how the preachers were received by these, who turned at once from their idols to serve the living and true God, and to wait for the second coming of the risen Saviour[4].

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[1] Such prefatory salutation is found in all the Pauline letters, except *Galatians*, and in all other Epistles, except *Hebrews* and 1 *John*.

The words 'grace and peace' (χάρις καὶ εἰρήνη) are commonly regarded as a blending of the Western and Eastern greetings. 'Grace is the source of all blessings; peace their end and issue' (see Lightfoot, *Notes*, 8). To these is added in the Pastoral Epistles, 'mercy' (ἔλεος).

Two other points should be noticed in this greeting: (*a*) the absence of 'Apostle,' omitted only where the relations are close and affectionate (cp. 2 Thess. i. 1; Phil. i. 1; Philem. 1); (*b*) the use of 'church' (ἐκκλησία), found in this, and in the four letters next written, 2 *Thess.*, 1 *Cor.*, 2 *Cor.*, *Gal.*; but replaced later by 'saints' (ἅγιοι), or 'brethren' (ἀδελφοί), &c.

[2] These two were with him at Corinth when he wrote this letter (cp. Acts xviii. 5; 2 Cor. i. 19).

[3] On the rare omission of such expressions, see p. 2. The Macedonian Churches furnished special cause for such thankfulness.

[4] This anticipates the eschatological question dealt with later in the letter.

Reminiscences of the work at Thessalonica. (*a*) **The preachers.** Ch. ii. 1–12. St. Paul now enlarges on his two grounds of confidence. He recalls first how the preachers of the Gospel, in spite of their ill-treatment at Philippi (cp. Acts xvi. 22–24), and the opposition at Thessalonica itself (cp. Acts xvii. 5–9), had used all boldness of speech in exhortations not based on delusion, nor tainted with impurity[5], nor designed to deceive. How they had striven, as those 'approved of God' (R.V.) for this trust, to please Him alone, speaking no words of flattery, nor such as cloke avarice; never seeking glory of men, nor using oppressively their Apostolic authority[6]. They had rather been like gentle nursing-mothers[7], showing a love so strong, that they were ready to sacrifice even their own lives for the converts. He reminds them too how he had worked at his trade when among them night and day, that he might not have to be a burden to them[8]; and he appeals to them to bear witness to the holy and blameless lives of their teachers, who exhorted them with a father's tenderness to walk worthy of that God, who had called them into His own kingdom.

Reminiscences continued. (*b*) **The hearers.** Ch. ii. 13–20. The converts themselves too have furnished him with cause of thankfulness, having received 'the word of hearing' (R.V. mg.) as no human but a divine message, while suffering persecutions at the hands of their Gentile fellow countrymen, as the Churches of Judaea did at the hands of the Jews. An outburst of indignation follows against the latter[9], as those who killed the

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[5] Referring perhaps to the impurities of heathen worship, to which these Gentiles had been accustomed. Others, however, explain it of impure or unworthy motives (see Ellicott, *Thess.* 17).

[6] Or, the words may mean 'not exacting maintenance from any' (cp. 2 Thess. iii. 8; 2 Cor. xi. 9). The first accords with the words which precede; the second is suggested by ver. 9. Perhaps both ideas are combined here (see Lightfoot, *Notes*, 24).

[7] Instead of 'gentle' (ἤπιοι), most MSS. (see R.V. mg.) have 'babes' (νήπιοι), with which reading a new sentence must begin at 'as when a nurse,' &c.

[8] In 1 Cor. ix the Apostle asserts his claim to such support, but expresses his readiness to waive it (see p. 43). Besides his earnings at Thessalonica, he received contributions from Philippi (cp. Phil. iv. 15, 16).

[9] 'Here Paul, as he so constantly does, goes off at a word' (Farrar, *St. P.* i. 585). He was probably now suffering from Jewish opposition at Corinth (cp. Acts xviii. 4-6), as he had before suffered (Acts xvii. 5–9) at Thessalonica (see Lightfoot, *Notes*, 33; C. and H. i. 372).

Lord Jesus and the prophets (cp. Matt. xxiii. 34–37), and 'drove out' (R.V.) the Apostle himself[10]; as those who please not God, and are the common enemies of men[11], hindering the preaching of salvation to the Gentiles; thus filling up the measure of their sins, and showing that the wrath of God has already come upon them to the uttermost[12].

The Apostle's anxiety and reassurance. Ch. ii. 17—iii. 13. Severed from them in presence though not in heart, the Apostle earnestly longs to see them again. Satan has twice defeated his attempts to revisit these converts, who are destined to be his hope and joy and crown of glorying (cp. Phil. iv. 1) at the coming of Christ. Unable to come, he had resolved to send Timothy, while he himself remained at Athens alone[13], to encourage them in their trials, fore-ordained and foretold by him; and to bring to him news of their faith, that he might know the tempter had not made his labours vain[14]. The good tidings brought of their faith and love and affection for him have greatly comforted him in his trials, and their steadfastness inspires him with new life. No words can express his thankfulness to God for this, and his prayers are constant and earnest that he may yet see them again, and supply any shortcomings in their faith[15]. May God guide him to them, and make them ever increase in love, kept steadfast and blameless in holiness till the great coming of the Lord[16].

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[10] The Apostle had been thus driven out both from Thessalonica and from Beroea (cp. Acts xvii. 10, 13, 14).

[11] So Tacitus (*Hist.* v. 5) speaks of the Jews as entertaining *adversus omnes alios hostile odium* (cp. Juvenal, xiv. 103, 104).

[12] The words 'to the uttermost' (*εἰς τέλος*) may be rendered, 'to make an end of them,' or 'destroy them' (C. and H. ii. 369), or, 'at last' (Moffatt, 140). Some, maintaining a later date for this letter, have referred this to the destruction at Jerusalem. Others regard it as prophetic of this. But the words are rather an illustration of *Quem Deus vult perdere, prius dementat.* In their infatuation, the vengeance had *potentially* overtaken them already (see Farrar, *St. P.* i. 506).

[13] For an explanation of the movements at this time, see pt. i. p. 39.

[14] For a similar change of Greek moods, cp. Gal. ii. 2. The temptation *must* have come to them; what he wished to know was whether they yielded to it.

[15] What these deficiencies were is shown in the second part of this letter.

[16] The word for coming, or presence (R. V. mg. *παρουσία*) is found six times in these Epistles, and only once (1 Cor. xv. 23) in any other (see Farrar, *St. P.* i. 587).

2. THE HORTATORY PORTION.

Ch. iv, v.

Practical exhortations. Ch. iv. 1–12.

(*a*) *To purity.* Ch. iv. 1–8. The Apostle prefaces his precepts with a general exhortation to Christian progress on the lines he has marked out for the converts. The first virtue to which they are urged is purity. They are warned, as men lately reclaimed from heathenism, against relapsing into the gross immoralities so lightly regarded in the Gentile world[1]. As those whom God has called 'in sanctification' (R.V.), they must learn to avoid fornication, each 'possessing himself of his own vessel' (R.V.)[2], not indulging fleshly lusts, and never wronging others in this matter[3]. Any who 'reject' (R.V.) these warnings are subject to the divine vengeance for rejecting not man, but God, who gave them His Spirit, when they were called with a holy calling.

(*b*) *To brotherly love and quietness.* Ch. iv. 9–12. There is no such urgent need of exhortation to brotherly love. This they have already shown, not only among themselves, but to all the rest of Macedonia. All they need is to go on in the same spirit, and to make it their one ambition to do their proper work quietly and orderly[4], needing no help from others[5].

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[1] The picture of heathen profligacy drawn by the Apostle elsewhere (Rom. i. 21–32) accords with the accounts given by heathen writers themselves. Their very worship included the most obscene rites and practices, and these converts had once been guilty of such gross immoralities under the protection of religion, in the worship of the Cabiri, the mystic deities of Samothrace (see Lightfoot, *B. E.* 257, 258).

[2] There are two interpretations of these words: (*a*) taking 'vessel' (σκεῦος) as 'body' (cp. 2 Cor. iv. 7); but the word (κτᾶσθαι) wrongly rendered in A.V. by 'possess,' means 'to get possession of': (*b*) taking 'vessel' as 'wife,' marriage being regarded as the remedy for incontinence (cp. 1 Cor. vii. 2). The latter seems the more probable.

[3] This, and not 'in any matter' (A.V.), is clearly the correct reading and rendering. It is adultery, not dishonesty, that is referred to.

[4] 'The original expression is almost equivalent to "to be ambitious to be unambitious"' (C. and H. i. 369); one of St. Paul's favourite uses of paradox. For 'be ambitious' (φιλοτιμεῖσθαι), cp. Rom. xv. 20; 2 Cor. v. 9.

[5] Leading a life 'of honourable and active independence' (Farrar, *St. P.* i. 589).

'The bread of the Church was not for those who refused to work.

Instructions as to the Lord's Advent. Ch. iv. 13—v. 11.

(*a*) *The dead in Christ.* Ch. iv. 13–18. The chief cause of unsettlement among them [6] is the feverish expectation of the Second Advent. Those who have died since their conversion [7] will share in the glories of that reappearing, for, when the Lord shall descend with all the signs of His power, the dead in Christ shall rise first [8], and then they who are still living shall be caught up in clouds with these, and both shall ever be with the Lord. With these words let them comfort each other.

(*b*) *The time of the Advent.* Ch. v. 1–11. But *when* shall all this be? They know that the Lord's coming will be sudden, like that of a thief in the night, or like a woman's travail-pangs. But they, who are children of light and day, will surely not be so taken unawares, like those still in the night of ignorance, sleeping and drunken (cp. Rom. xiii. 12, 13). They must ever be watchful and sober (cp. 1 Pet. v. 8), wearing the armour of faith and love and hope [9], as destined not for wrath, but for salvation through Him who died, that living and dead alike may live through union with Him. By exhortations to these duties let them edify one another.

General instructions and conclusion. Ch. v. 12–28. Subordination to rulers for their work's sake, and peace among themselves, are next enjoined. These rulers must in turn fulfil their duties, as the spiritual advisers and helpers of the rest [10]. All alike must be forgiving, must seek the welfare of others, must be full of joy and thankfulness, and encourage spiritual gifts [11]; and, testing all things, must hold fast the good, and shun

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Laborare est orare is the true maxim of the Christian, be the Advent far or near' (Lightfoot, *B. E.* 261).

The last words may mean either 'having need of nothing,' or 'of no man.'

[6] 'Though there is an apparent change of subject here, the new topic is not entirely unconnected with the old' (Lightfoot, *Notes*, 62).

[7] This question need not imply, as some have maintained, any great length of time since the founding of this Church. The distress might be the same, however few the deaths which had occurred.

[8] The passage may be rendered either 'those that are fallen asleep in (or through) Jesus,' or, 'will bring with Him through Jesus.'

[9] For this figure of spiritual armour, cp. Rom. xiii. 12; Eph. vi. 13–17.

[10] The mention here of 'the disorderly, the faint-hearted (R. V.) and the weak,' reveals defects even in this promising young Church.

[11] It is doubtful whether verses 19, 20 refer to the special gifts (χαρίσματα), 'prophesying' or preaching being despised here, as it was at Corinth (cp.

'every form' (R.V.) of evil. The letter, which is to be publicly read, concludes with a prayer for the final salvation of the converts [12], and a request for their prayers in turn, with the benediction [13].

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1 Cor. xiv. 1, 5, 19), or whether the words in ver. 19 have a wider meaning (cp. Eph. iv. 30).

[12] The threefold division of man into 'spirit, soul, and body,' the first denoting the highest part of his immaterial nature, takes the place here of the usual 'soul and body.'

[13] 'The last three verses were probably written in the Apostle's own hand' (Farrar, *St. P.* i. 595).

II THESSALONIANS

I. INTRODUCTION.

Occasion and object of the letter. This second letter to the Church at Thessalonica seems to have followed the first after an interval of only a few months. St. Paul, Silvanus, and Timothy (ch. i. 1) are still at Corinth. The occasion and object are clearly shown by the letter itself. Information has reached the Apostle, which, while in some respects encouraging, has caused him grave anxiety. The unsettlement due to the looking for an immediate Second Advent, instead of being checked by what he had said in his first letter, has increased. The very words he had used (cp. 1 Thess. iv. 15, 17) seem to have been misunderstood as favouring this expectation[1]: and some, professing to speak by inspiration, or to quote other words of his, or producing a forged letter[2], have claimed his support for this teaching[3]. The result has been increased disorder and improvidence. Men have neglected still more their daily duties, claiming a right to be maintained at the public cost, and busying themselves with matters outside their proper sphere.

Proof of the converts' delusion. He must therefore

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[1] 'Did not the little word "we" show decisively the Apostle's expectation that he personally should survive to see the Second Advent?' (Farrar, *M. B.* 195).

[2] 'This belief had been, if not created, yet confirmed by some audacious forgeries and fictions' (Ellicott, iii. 149).

Some have supposed the words 'by letter' to refer to misunderstood statements in 1 *Thessalonians*. But those which follow, 'as if from us' (ὡς δι' ἡμῶν), seem clearly to imply a forgery (see Lightfoot, *Notes*, 110).

[3] It is uncertain how far St. Paul may have believed in the Second Advent being near (see p. 41). Even Apostles themselves were not 'to know the times or the seasons' (cp. Acts i. 7).

speak more plainly. Even his opening words of thankfulness for progress in other respects lead up to the real object of his letter, by dwelling upon the great judgement and recompense at that second coming, about which these converts are so excited. This is followed, after a renewed exhortation to steadfastness, by the passage which strikes the key-note of the whole—the assurance that certain events and changes *must* precede the Second Advent[4]. The same idea of quietness and confidence being the true preparation for that Advent pervades the instructions and exhortations which follow.

Supplementary character of the letter. This second letter, then, may be described as a supplement to the first, resembling it in general tone and purpose, though having some marked differences[5]. There is still cause for thankfulness, but the expressions of mutual affection are mingled now with a sense of grievance against those who have falsely claimed the Apostle's authority for their views. It is not necessary to repeat the warnings against immorality, but the letter aims at correcting the false doctrine which has caused this now more formidable unsettlement, and sternly rebukes the promoters of this error.

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[4] These events are (*a*) the removal of the restraint or Restrainer; (*b*) the great 'falling away,' or Apostasy; (*c*) the revelation of the 'man of sin' or 'lawlessness' (R. V. mg.). After these Christ shall appear, and this 'son of perdition' shall be destroyed.

'There are three prominent figures in the picture; Christ, Antichrist, and the Restrainer' (Smith, *D. B.* iii. 1483).

This passage may be compared with the book of *Revelation*, and some, maintaining a later date for the Epistle, have even described it as being borrowed from that vision. But 'such ideas were common among the Jews at this period,' and 'it is natural to find St. Paul speaking about the end of the world in language which resembles that used by our Lord, or that found in *Daniel*, *Ezekiel*, and the later Jewish Apocalypses' (Pullan, 130).

[5] 'It supplements the first Epistle, while at the same time it faces a novel development of the situation' (Moffatt, 142).

Some have supposed, from references to the Apostle's recent teaching a Thessalonica, that this was the earlier of the two letters. But, while there was only a short interval between them, there are many indications of this one being supplementary to the other.

Divisions of the letter. The letter may be conveniently divided into three parts. (*a*) (ch. i.) The thanksgiving, more briefly expressed than in the first letter, with words leading up to the great question. (*b*) (ch. ii.) The doctrinal portion, refuting the error as to the Advent, concluding with thanksgiving and praise. (*c*) (ch. iii.) The practical portion, combining exhortations and expressions of hope with stern rebukes for the chief offenders.

II. CONTENTS OF THE LETTER.

The thanksgiving. Ch. i. 1–12. After the salutation[1], the Apostle expresses his thankfulness for the increasing faith of the converts, their abounding love, and their patience in tribulation, of which he glories in the churches of God (cp. 1 Thess. i. 7, 8). These very sufferings will render them worthy of the coming kingdom (cp. 1 Thess. ii. 12), when the righteous counsels of God will be proved at the glorious revelation of the Lord Jesus. Then, at the great vengeance, in which the wilfully ignorant and disobedient shall be banished to eternal destruction away from the presence and glory of the Lord, retribution will come to their persecutors, and rest to all such sufferers. That marvellous glory shall then be reflected in the persons of all His saints (cp. John xvii. 10), who, like these converts, have believed the preaching of the Gospel. May they be deemed worthy of their calling, having power to perfect their work of faith (cp. 1 Thess. i. 3) and the goodness in which they delight[2], and so at last be partakers of their Lord's glory.

Question of the Second Advent. Ch. ii. 1–12. Touching[3] this coming of the Lord, and the gathering of the elect to

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[1] The mention again of Silvanus and Timothy marks the date of the letter. These two both remained with St. Paul during his two years' sojourn at Corinth; but, at the subsequent visit to Jerusalem (cp. Acts xviii. 22), Silas probably joined St. Peter (cp. 1 Pet. v. 12; see Farrar, *St. P.* i. 606).

[2] 'Their delight in well-doing.' The parallelism with 'work of faith' points to these words too referring to the converts themselves; not as some take the passage (see A. V.), to God's goodness (see Lightfoot, *Notes*, 106).

[3] The Apostle now passes to the real object of the letter. The word

Him, the converts are exhorted not to be carried away [4] from their sound judgement, nor to be troubled in mind, by supposing this day to be close at hand, through the representations of men professing to be inspired, or appealing to some teaching or letter of the Apostle himself. That end cannot be till the great apostasy has come, and the revelation of the man of sin, the son of perdition (cp. John xvii. 12)—the adversary [5], who exalteth himself exceedingly against both the true God and all so-called gods [6], so that he even seats himself in the sanctuary, proclaiming himself to be God. Let them recall the warning the Apostle had given when among them. There is a power which will prevent that Antichrist appearing before his proper season. The lawlessness, already working in secret, cannot be openly manifested till he who now restrains it is removed [7]. *Then* the

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here (ὑπέρ) means not 'by' (A. V.), but rather 'concerning,' or 'on behalf of' (R. V. mg.). There is no idea of adjuration.

[4] The word (σαλευθῆναι) means 'to be driven like a ship from its moorings' (see Lightfoot, *Notes*, 109).

[5] Not Satan (which name means 'adversary'), from whom this Antichrist is distinguished (cp. ver. 9), but his human agent.

[6] Not 'all that is,' &c. (A. V.), but 'every one that is called God,' or 'that is an object of worship' (σέβασμα; cp. Acts xvii. 23). The expression seems to be taken from the references to Antiochus Epiphanes (see *Gosp.* i. 2) in Dan. xi. 36. Some suppose 'the sitting in the sanctuary' to refer to Caligula's attempt to set up his statue in the Temple.

[7] This, the central passage of this letter, has been the occasion of endless controversy. Amid the mass of conflicting interpretations of 'the man of sin,' which have ranged from Nero and other Roman emperors to Mahomet and to Napoleon, and of the other expressions used, the following points only can be noticed here:—

(*a*) 'The man of sin' (or 'lawlessness'; see R. V. mg.) may either refer to some leader of opposition to the truth, or be 'a poetical personification of a movement, or class or succession of men' (Ellicott, iii. 135). Compare the 'many Antichrists' of 1 John ii. 18.

(*b*) The restraint, or Restrainer, seems without doubt to refer to the Roman power and Emperor, the allusion being purposely obscured because of the danger of writing more clearly, but being probably intelligible to the converts from oral instruction already given them by the Apostle (see Farrar, *St. P.* i. 615). This power represented at the time the spirit of law and order, by which from age to age the outbursting of godlessness is to be kept down.

(*c*) Various attempts have been made, both by Romanists and Reformers,

lawless one shall be revealed, whom the Lord Jesus shall slay 'with the breath of His mouth' (R. V.; cp. Isa. xi. 4), and by that very manifestation shall bring to nought[8] him whose presence is in accord with all the powerful working of Satan in lying signs and wonders, wrought in all the deceit of unrighteousness, for the ruin of those who refuse to receive the saving love of the truth. For this rejection, and for taking pleasure in unrighteousness, God makes them in their infatuation active champions of error[9], that they all may be judged.

Exhortation to steadfastness. Ch. ii. 13–17. But, God be thanked, the converts are not like these, but are chosen unto salvation, being sanctified by the Spirit, and believing the truth preached to them as those destined to share in the glory of the revealed Lord (cp. Rom. viii. 29, 30)[10]. Let them hold fast the Apostle's *real* teaching, whether oral or by letter[11]. So will they, like their teachers, have eternal comfort and hope, and be established in all goodness.

The hortatory conclusion. Ch. iii. 1–18. Detailed admonitions follow, the Apostle first asking the converts' prayers in return for the progress of the Gospel[12], and for his own safety. For themselves, they will be divinely protected, and will continue in their obedience. May they be directed to the love of God, and to Christ-like patience (see R. V.). They are then solemnly warned to avoid all who disregard the Apostle's teaching, and who are disorderly. He holds forth for imitation his own well-ordered life when among them, when he worked at his handicraft for maintenance, and urged others to do the same. The idle and disorderly busybodies are now again bidden so to work, and the rest not to weary in well-

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to apply this passage to controversial purposes. The allusions, however, must for us remain unexplained.

[8] The word (*καταργήσει*) means 'will make useless' (cp. Luke xiii. 7), or 'ineffectual' (cp. Gal. ii. 14); hence 'will destroy' (Heb. ii. 14). For other uses of it, see Vaughan, *Rom.* 52.

[9] 'They begin by closing their hearts to the truth. They end by being strenuous promoters of error' (Lightfoot, *Notes*, 118).

[10] Or, the expression (*εἰς περιποίησιν*; cp. 1 Thess. v. 9; 1 Pet. ii. 9) may mean that their salvation will redound to their Lord's glory.

[11] With apparent reference to the false reports of his teaching (cp. ver. 2).

[12] In the expression 'may run' (*τρέχῃ*), the figure used elsewhere of the progress of the faithful Christian (cp. 1 Cor. ix. 24–26; Phil. iii. 13, 14) is used of the faith itself.

doing. Let them note any who disobey these instructions, and put them to shame by not mixing freely with them; rebuking them, however, not in ill-will, but in brotherly love. The blessing of divine peace is invoked upon them, and the autograph and benediction conclude the letter [13].

[13] Most or all of St. Paul's Epistles were written by an amanuensis, but he implies that, whether it is expressly stated, as in this case, or not, he commonly wrote the last words himself. 'Every Epistle' may point to earlier unpreserved letters.

I CORINTHIANS

I. INTRODUCTION.

Supremacy of Corinth. The position of supremacy in Greece, held in succession during the times of her glory by Argos, Sparta, Athens, and Thebes, at last passed to Corinth[1]. Captured and sacked in B.C. 146 by the Roman general L. Mummius, the city remained in obscurity for 100 years, when Julius Caesar re-established it in B.C. 46 as a Roman colony, and it was made the political, as well as being the commercial capital of the Roman province. It was thus regarded as the representative of Greece, and St. Paul addresses through it the saints 'in every place' (1 Cor. i. 2), that is, 'all which are in all Achaia' (2 Cor. i. 1)[2].

Population of Corinth. As the natural result of its position as a great centre of traffic, Corinth had a very mixed population. Besides the native Greeks, there were the Jewish traders, found in every great mercantile city; the Italian descendants of the first colonists; and a motley crowd of merchants and sailors from various countries, with artisans and slaves[3]. Few converts were probably made from among the Jews (cp. Acts xviii. 6)[4], and

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[1] 'The supremacy . . . had come round to Corinth, often before the ally and rival, but never till the last years of its independent existence the superior of the other Grecian Commonwealths' (Stanley, *Cor.* 1). Cicero (*pro lege Manilia*, v.) describes it as being now *totius Graeciae lumen*.

[2] The church at Corinth 'represents all Christians in the Roman province of Achaia' (Smith, *D. B.* i. pt. i. 651). Other explanations, however, have been given of 1 Cor. i. 1 (see S. C. iii. 253).

'Even more than Athens it at this time reflected the national character' (Abbott, 93).

[3] See S. C. iii. 239, 240; Smith, *D. B.* i. pt. i. 652.

[4] The Apostle says (ch. i. 22, 23) that to these, who 'required a sign,' the

those who embraced the new faith had to be reclaimed from the gross vices of their former heathen lives[5]. Corinth was notorious for its profligacy[6], and, as a centre of the worship of Aphrodite, who was identified with the Astarte or Ashtoreth of the Sidonians (cp. 1 Kings xi. 5, 33; 2 Kings xxiii. 13), these vices were associated here with the abominable Phoenician ceremonial of that goddess[7].

St. Paul's first visit to Corinth. The Gospel was evidently first preached at Corinth by St. Paul[8]. The account of his visit there has been given in Part I, pp. 42–44. Little is told us in Acts (ch. xviii. 5, 6) as to the nature of his preaching[9]. We gather from his own account of it that its prominent feature was simplicity—a marked contrast to the subtle disquisitions and ornate style of the Greek philosophers there, and to the oratory of the other Christian teacher, Apollos, who followed him. His long stay in the city (cp. Acts xviii. 11, 18) shows that, in spite of Jewish opposition, he must have met with some encouragement. Aquila and Priscilla were probably his first Jewish converts (cp. Acts xviii. 18; 1 Cor. xvi. 19), and he describes Stephanas and his household as 'the first-fruits of Achaia' (1 Cor. xvi. 15; cp. i. 16), these being the first converts from among the Gentiles. Among those who accepted the new faith were, he tells

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Gospel was 'a stumbling-block'; and that to the Greek searchers after wisdom it was 'foolishness.'

[5] 'The first Epistle to the Corinthians alone of the larger Epistles addresses itself to a Church where the Gentile element is stronger than the Jewish. . . It describes the earliest conflict of Christianity with the culture and the vices of the ancient classical world' (Stanley, *Cor.* 3).

[6] 'The viciousness of Corinth was proverbial throughout the Roman world' (Hastings, *D. B.* i. 483; see pt. i. p. 42).

[7] 'The social festivities of Corinth, bound up as they were with idolatry and its impurities, exposed the Church to severe temptation' (Expos. *G. T.* ii. 731).

[8] 'Almost certainly St. Paul was the first Christian who ever set foot in Corinth. Aquila was still a Jew when Paul took up his abode with him' (Smith, *D. B.* i. pt. i. 652).

[9] 'St. Luke . . . has given us no report of any sermon at Corinth, out of which grew the first considerable and prosperous Church' (Abbott, 104).

us, not many 'wise after the flesh, or mighty, or noble' (1 Cor. i. 26)[10].

Interval between the first visit and this letter. After St. Paul's departure (cp. Acts xviii. 18), the work at Corinth seems to have been carried on by other teachers, chief among these being Apollos (cp. Acts xviii. 27, 28; 1 Cor. iii. 4). This convert, who at first had 'a very imperfect knowledge of the Christian scheme[11]' till instructed at Ephesus by Aquila and Priscilla, on his arrival in Achaia commenced preaching with great power and success. He appears, however, to have adopted a very different style from St. Paul, aiming at rhetorical effect, and introducing the refinements of the school of Alexandria (cp. *Gospel*, i. 2), of which place he was a native (cp. Acts xviii. 24)[12]. The Judaizers, too, must now have appeared in force, and it is to this combination of differing elements in the Corinthian Church that the trouble of the factions, with which St. Paul deals in the opening of his first letter, is due.

St. Paul's unrecorded visit. For the history of the Church at Corinth after Apollos's return to Ephesus (cp. 1 Cor. xvi. 12), we are entirely dependent on references to the period in the two letters to the Corinthians. From these it would appear that St. Paul, rendered uneasy by reports which Apollos brought him, paid at some time (probably early) in his three years' stay at Ephesus a short visit to the capital of Achaia. Communication between the two cities was easy and frequent, and it was only natural that this important Church should be re-visited by its founder[13]. There are passages too in these letters, notably those

[10] 'Of the numbers of the Corinthian Church we cannot form any safe conjecture' (Hastings, *D. B.* i. pt. i. 485). They were 'but a small body in a large city of some 400,000 inhabitants' (Farrar, *M. B.* 209).

[11] See Lewin, i. 362. He knew at first 'only the baptism of John' (Acts xviii. 25).

[12] 'The followers of Apollos probably prided themselves on a kind of Alexandrian *Gnosis*, which is by inference condemned in ch. i. 18—ii. 16' (*Encycl. Bibl.* i. 905).

[13] There is no real difficulty in the omission of any record of this visit by St. Luke, 'whose object was not to write a complete biography of St. Paul,

in which he speaks of coming a third time (2 Cor. xii. 14, xiii. 1, 2), which imply such a visit[14]. This visit, which he describes as 'coming again with sorrow' (2 Cor. ii. 1), should probably be placed before the writing of 1 *Corinthians*, though some would place it between the two letters[15].

The lost letter. Another question connected with this period is that of the lost letter referred to in 1 Cor. v. 9. We may gather that the Apostle, having found his remonstrances during his visit ineffectual, followed them up with a short letter, which has not been preserved[16]. In this, besides the warning against countenancing immorality, he probably informed them of his intention, afterwards abandoned, of revisiting them on his way to and back from Macedonia (2 Cor. i. 16; cp. 1 Cor. xvi. 5), and urged a collection for the poor saints at Jerusalem (1 Cor. xvi. 1; 2 Cor. ix. 1, 2). The letter was apparently taken to Corinth by Titus (cp. 2 Cor. xii. 18), who afterwards was one of the bearers of 2 *Corinthians* (cp. 2 Cor. viii. 16–24)[17].

Occasion of 1 Corinthians. It was apparently soon after this (cp. Acts xix. 22) that St. Paul commissioned Timothy to go to Corinth, which place, however, he does not seem to have

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but a history of the Christian Church' (Lightfoot, *B. E.* 274). 'Long and important journeys are dismissed by him in a few words; some, that to Arabia (cp. Gal. i. 17), and the missionary tour in Syria and Cilicia (Gal. i. 21–24), not being even mentioned' (Alford, iii. 53).

[14] Other passages referred to in support of this visit are 1 Cor. xvi. 7; 2 Cor. i. 15, 16. Some, however, have rejected the idea of such visit altogether (see Farrar, *M. B.* 211, note 1); while others have said that it was only contemplated, but not paid (see Wordsworth, iii. 149, 150, 183). The latter view, however, seems inconsistent with 2 Cor. xiii. 2 (see *Encycl. Bibl.* i. 903).

[15] See Moffatt, 174.

[16] Those who have opposed this view seem to base their objection chiefly on the improbability of any of the Apostles' letters being lost. But there were probably many unpreserved letters, especially personal ones, like *Philemon*. And this letter may have contained little of general interest (see Farrar, *M. B.* 211; Smith, *D. B.* i. pt. i. 654).

Others have maintained that the 'I wrote' (ἔγραψα) of 1 Cor. v. 9 means 'I now write,' being the Greek epistolary aorist (see Lightfoot, *B. E.* 275).

[17] See *Encycl. Bibl.* i. 903.

reached (cp. 1 Cor. xvi. 10). He was accompanied into Macedonia by Erastus (cp. Rom. xvi. 23; 2 Tim. iv. 20). Further news of the state of things at Corinth is now brought to the Apostle by members of the household of a Christian lady, residing either at Corinth or at Ephesus, called Chloe (cp. 1 Cor. i. 11), and this is presently followed by a letter from the Corinthians themselves[18], asking the Apostle's advice on certain questions, and conveyed to him by Stephanas (cp. 1 Cor. i. 16) and two others (cp. 1 Cor. xvi. 17). It is partly in reply to this, and partly on account of the ill news which has reached him, that St. Paul writes 1 *Corinthians*[19].

Place and time of writing. There is little doubt that the first letter to the Corinthians was written at Ephesus[20], and towards the close of St. Paul's three years' sojourn there. The year suggested for it must depend on which system of chronology as to this period is adopted (see pt. i. pp. 107, 108). The date commonly given is A.D. 57[21]. Others, however, placing the commencement of the visit to Ephesus in A.D. 52, give A.D. 55[22].

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[18] 'By a careful study of 1 *Corinthians*, we are curiously able to reconstruct this letter, and even to recall some of its very phrases' (Farrar, *M. B.* 211).

[19] The sequence of events during this somewhat complicated period may be given as follows:

(*a*) Arrival and preaching of Apollos at Corinth, during Paul's absence at Jerusalem.

(*b*) Paul commences his three years' stay at Ephesus.

(*c*) Apollos leaves Corinth for Ephesus, and Judaizing teachers arrive there.

(*d*) Paul pays the Corinthian Church 'a brief disciplinary visit.'

(*e*) The lost letter to Corinth is written.

(*f*) Further news from Corinth is brought to Paul at Ephesus.

(*g*) A letter arrives from the Corinthians themselves.

(*h*) Paul now writes 1 *Corinthians*, in answer both to the news and the letter (see *Encycl. Bibl.* i. 903, 904).

[20] The subscription in A.V. which describes it as written from Philippi is due to a misunderstanding of ch. xvi. 5.

[21] 'The time has not yet arrived to abandon the year 57, and the latter part of St. Paul's three years' ministry at Ephesus, as the date of 1 *Corinthians*' (Hastings, *D. B.* i. 486).

[22] *Encycl. Bibl.* i. 900; Pullan, 135.

The time of year is apparently indicated in the letter itself as being near the Passover (cp. 1 Cor. v. 6–8), and the reference which follows to tarrying there till Pentecost (cp. 1 Cor. xvi. 8, 9) accords with this view[23].

Bearer of the letter. On this point again the subscription in A.V., assigning this mission to the same three who brought the letter from Corinth, is probably an incorrect inference from ch. xvi. 3. Timothy, who in that subscription is coupled with these messengers, had already started on his journey (cp. ch. iv. 17, xvi. 10), and he probably never reached Corinth (see p. 27)[24]. Titus, who seems to have taken his place, was far better qualified to deal with the difficulties there[25]. He and 'the brother' spoken of in ch. xii. 18 were apparently the bearers of this letter. The Apostle's original wish seems to have been that Apollos should have undertaken this duty (cp. ch. xvi. 12).

Characteristics of the letter. This, the first of St. Paul's longer letters[26], has a distinct character of its own[27]. Addressed

[23] See Lewin, i. 370.

[24] Timothy is associated with St. Paul in the opening salutation of 2 *Corinthians*, and therefore must have rejoined the Apostle before it was dispatched.

[25] 'The dealing with the crisis at its height was committed not to Timothy, but to the stronger hands of Titus' (*Encycl. Bibl.* i. 903).

Titus may be described as 'St. Paul's companion in determination, as Timothy was St. Paul's companion in conciliation' (Ellicott, ii. 286). Lightfoot, however (*B. E.* 282), says that Titus was chosen as 'one who would act in the same loving and devoted spirit' as Timothy.

Titus probably visited Corinth on two occasions: first, as one of the bearers of 1 *Corinthians*, and again as one of the bearers of 2 *Corinthians* (see Hastings, *D. B.* i. 487).

[26] 'The authenticity of the four great Epistles of St. Paul, 1 and 2 *Corinthians*, *Galatians*, and *Romans*, is more certain than that of any other ancient writings' (Smith, *D. B.* i. pt. i. 650).

'The authenticity of this Epistle has never been seriously disputed: indeed to deny it would almost involve a disbelief in the historical existence of the Corinthian Church, and in the personality of St. Paul' (Ellicott, ii. 287).

[27] 'It occupies a position in the N. T. which is unique. It is the first chapter in Ecclesiastical History' (Smith, *D. B.* i. pt. i. 650).

'What *Romans* does as a theological treatise, and *Galatians* as a controversial admonition, and 2 *Corinthians* as a record of personal experience

to a Christian community which consisted mainly of Gentiles, living in a city where the vices of the old heathen world were conspicuous in their most flagrant forms, it gives us a full insight into the difficulties which the first preachers of the Gospel among these people had to encounter. It reveals the versatility of the Apostle's genius (see pt. i. p. 7), who does not hesitate to use here those illustrations from their own experience, which would specially appeal to such readers[28]. Alike in its doctrinal and practical aspects it is of the greatest value to us. Some of the questions of which it treats may seem to be only of passing interest (see pp. 38, 40–45), but even in treating of these the Apostle lays down great principles of conduct, which are for all men. In his way of dealing with party-spirit, in his instructions as to Church organization and discipline, and in his precepts bearing on the personal life of Christians, he has given us instructions for all time[29]. The great argument on the resurrection in ch. xv is enough to give a special doctrinal importance to the letter, but to this may be added the teaching on the Cross of Christ (ch. i. 13, 17, 18, 23, ii. 2), on the gifts and works of the Spirit (ch. ii. 10–16, iii. 16, 17, vi. 19, 20), and on the Second Advent (ch. vii. 29, xv. 23, 28, 51–55), and other truths[30]. And, for its practical value, besides the many passages which lay down various rules for the personal life of the believer, we have that wonderful

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and vocation, this 1 *Corinthians* does as an instruction for influencing a corrupt urban life with the leaven of the Gospel' (Pullan, 136).

[28] 'Here, more than anywhere else in his writings, his allusions and illustrations are borrowed not merely from Jewish customs and feelings, but from the literature, the amusements, the education, the worship of Greece and Rome. It is the Apostle of the Gentiles, as it were, in his own peculiar sphere' (Stanley, *Cor.* 3, 4).

[29] The two letters to the Corinthians have been called 'the most pastoral of the Epistles'—a description perhaps specially applicable to 2 *Corinthians* —as revealing 'the essential relations between pastor and people,' while the so-called Pastoral Epistles are concerned with details (see Hastings, *D. B.* i. 489).

[30] 'While the doctrine of the companion Epistles to the Galatians and Romans lies upon the surface, the theology of this Epistle has to be disentangled from a coil of knotty practical questions' (Expos. *G. T.* ii. 739).

description of love in ch. xiii, of which it has been said that 'this single chapter contains the whole of true religion[31].'

Summary of the letter. The letter, apart from the formal opening and conclusion, may be arranged under two main divisions:

i. The Apostle's rebuke for the disorders in the Corinthian Church, tidings of which have reached him at Ephesus.

ii. His replies to the inquiries contained in the letters from the Corinthians, and to other questions suggested by these.

The whole letter may be divided as follows[32]:—

	CHAP.
1. The introductory greeting and thanksgiving .	i. 1–9
2. The rebuke to the party-spirit in the Church .	i. 10—iv. 21
3. Rebukes for other disorders:	
(*a*) The moral scandal	v. 1–13
(*b*) The law-suits	vi. 1–11
(*c*) The sins of impurity	vi. 12–20
4. Answers to the Corinthian inquiries:	
(*a*) As to marriage and celibacy	vii. 1–40
(*b*) As to things offered to idols	viii. 1—xi. 1
(*c*) As to public worship	xi. 2—xiv. 40
5. On the doctrine of the resurrection	xv. 1–55
6. Conclusion, with various exhortations and messages	xvi. 1–24

[31] See Stanley, *Cor.* 242.

[32] See Hastings, *D. B.* i. pt. i. 487–489; Farrar, *M. B.* 225, &c.

II. CONTENTS OF THE LETTER.

1. THE INTRODUCTORY GREETING AND THANKSGIVING.

The salutation. Ch. i. 1–3. Opening with Christian greeting from himself and Sosthenes [1] to the believers in Corinth and elsewhere, St. Paul in this at once asserts his claim, disputed by some in that city, to full Apostolic authority [2].

The thanksgiving. Ch. i. 4–9. An expression of thankfulness follows for the eloquence and knowledge with which these converts, convinced of the truth of his Gospel, have been endowed [3]; which give promise that they will be enabled to endure unto the end through the goodness of the faithful God, who has called them into this communion with Christ.

2. THE REBUKE TO THE PARTY-SPIRIT AND WORLDLY WISDOM.

The factions [1]. Ch. i. 10–17. The Apostle now passes to the schisms and strife in the Corinthian Church, of which he has heard from some of the household of Chloe [2]. He entreats in his Master's name that these 'party watchwords,' whereby they call themselves 'of Paul,' or 'of Apollos,' or 'of Cephas,' or 'of

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[1] Sosthenes was probably the amanuensis (see Farrar, *M. B.* 216; Stanley, *Cor.* 16). Some identify him with the Sosthenes of Acts xviii. 17 (see Lightfoot, *Notes*, 143), but this is doubtful (see Smith, *D. B.* i. pt. i. 653). Eusebius (*H. E.* i. xii. 1) describes him as one of the Seventy.

[2] From the tone adopted in both letters to Corinth, especially in 2 Corinthians, it would seem that Corinth, like Galatia (see p. 77), had been 'the scene of an anti-Pauline mission' (see Hastings, *D. B.* i. 486, 493).

[3] But the thanksgiving here is for 'rich spiritual endowments alone, and he cannot include *moral* praise, as in the case of the Thessalonians and Philippians' (see Farrar, *St. P.* ii. 61; cp. Stanley, *Cor.* 24).

[1] These factions (σχίσματα) are not '"schisms," in the modern sense of the word. They are dissensions within the society, not separately organized bodies' (Hastings, *D. B.* i. 486).

'The partisans had not become schismatics' (S. C. iii. 241).

[2] 'The expression may mean either (1) "the children," or (2) "the servants," or (3) "the relations of Chloe." . . . Chloe was probably a freedwoman. At least the name does not denote any exalted rank' (Lightfoot, *Notes*, 152).

Christ,' may be abandoned[3]. Is Christ, he asks, divided? Or was it Paul who was crucified for them, and into whose name they were baptized? He is thankful now that he himself baptized so few—only Crispus (cp. Acts xviii. 8), Gaius (cp. Rom. xvi. 23), and the household of Stephanas (cp. ch. xvi. 15, 17); his mission being rather to preach the Gospel[4], and this without such worldly wisdom as might obscure the great doctrine of the Cross.

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[3] There has been much discussion as to the nature of these factions, especially of the so-called 'Christ-party.' Some have maintained that there were really only two—those 'of Paul and Apollos' on the one hand, those 'of Cephas and Christ' on the other. Some have made them only three, regarding the last words (ver. 12) as meaning, 'But I, Paul, am of Christ.' There seems, however, little doubt that they were four (see Smith, *D. B.* i. pt. i. 654):—

(*a*) 'Of Paul.' The factions probably originated in the differences of Jewish and Gentile Christians. To the latter Paul's preaching of a universal Gospel and of Christian liberty would be most acceptable; and to many the simplicity both of subject and style in that preaching (cp. ch. ii. 1, 2) would commend itself; all the more so from its striking contrast to the teaching to which they were accustomed.

(*b*) 'Of Apollos.' 'The difference between Apollos and Paul seems to be not so much a difference of views as in the mode of stating those views' (F. W. Robertson, *Cor.* 25). The latter, we may conceive, preached the same great truths, but combined with these something of the Greek philosophy, which he had learned at Alexandria (cp. Acts xviii. 24); and his more brilliant and ornate oratory had doubtless proved attractive to some.

(*c*) 'Of Cephas.' These were clearly the Judaic party, whose prejudices the broader teaching of Paul and of Apollos would offend. They disparaged Paul's authority, maintaining that he had not the proper qualifications for the Apostolate (Acts i. 21, 22; cp. ch. ix. 1, xv. 8), and that Peter was the recognized head of the Apostles.

(*d*) 'Of Christ.' The two views commonly taken as to the meaning of this watchword are: (i) That these were another section of the Judaic party, coming with commendatory letters from Jerusalem (cp. 2 Cor. iii. 1), and probably claiming the authority of James, the Lord's brother (cp. ch. ix. 5); (ii) That these refused to attach themselves to any human leader, claiming to be, in a special sense, followers of Christ, and to rely on the only true Gospel, as derived directly from Him. Their claim to such superiority seems to be rebuked in 2 Cor. x. 7. They may have combined both these characteristics (see *Encycl. Bibl.* i. 905).

[4] 'Our Lord did not Himself baptize, but left this work to His disciples (John iv. 1, 2). And the Apostles followed this precedent, as St. Peter (Acts x. 48) and St. Paul here' (Lightfoot, *Notes*, 156).

The craving after wisdom. Ch. i. 18—ii. 5. The mention of preaching leads to a new subject—'the undue exaltation of eloquence and wisdom.' The centre of all preaching should be the Cross of Christ. The wisdom of this world has, as foretold by God (cp. Isa. xxix. 14, xxxiii. 18)[5], proved unable to lead men to a knowledge of Him'; and, being now shown to be foolish, it is superseded by the simple truth newly proclaimed (see R. V. mg.) of a crucified Messiah. This truth, a stumbling-block[6] to Jews asking for signs (cp. Matt. xii. 38, xvi. 1; John ii. 18, vi. 30), and foolishness to Greeks seeking for wisdom, is to those who believe the power and wisdom of God, which are far above human power and wisdom. Their calling itself, given to so few wise, or mighty, or noble, may show these converts how God by the foolish and weak and base things of the world has put to shame those valued by men, that they may no longer glory in these[7], but in Him alone who has been made their true wisdom[8]. The Apostle himself had preached among them Jesus Christ alone in His supreme humiliation; and that with no human eloquence or wisdom, but with outward signs of weakness and fear, though giving full proof of such spiritual power as showed that His message was divine.

Contrast of divine and human wisdom. Ch. ii. 6—iii. 3. But the Apostle *has* a higher wisdom, to be disclosed to those who are full-grown in the faith (cp. Eph. iv. 13; Phil. iii. 15; Heb. v. 14)—a wisdom not of this transitory world, but of the eternal counsels of God, in ignorance of which the rulers of this world crucified the Lord of glory[9]. It is a wisdom not to be apprehended by the senses or the heart of man, but revealed by the Spirit of God, even as the spirit of a man explains to him

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[5] The words in Isa. xxxiii. 18, paraphrased rather than quoted here, describe the destruction of the officers of Sennacherib's army (see Lightfoot, *Notes*, 159).

[6] For stumbling-block (*σκάνδαλον*; cp. *σκανδαλίζω*), see *Gosp.* pt. ii. p. 12.

[7] For the Greek form of expression here, cp. Matt. xxiv. 22; Luke i. 37; Rom. iii. 20.

[8] The words which follow, 'and righteousness and sanctification and redemption,' draw out the meaning of wisdom—'Not only wisdom, but all that we can want to purify us from guilt, to give us righteousness before God, to sanctify us after His likeness' (Alford, iii. 455).

[9] 'As types and representatives of the princes of this world, St. Paul takes the Jewish and heathen rulers who crucified the Lord; cp. Acts iv. 27' (Lightfoot, *Notes*, 175).

natural things. It was by this power, 'applying spiritual methods to spiritual truths, and by no human wisdom, that the Apostle had taught others; a teaching which was unintelligible to the natural man, devoid of that faculty by which he who is spiritual examines all things—of that 'mind of Christ,' with which His Apostles and their true followers have been endowed [10]. To these Corinthians he can only give the most elementary teaching [11], for their carnal-mindedness, which unfits them for higher truths, has been shown in their petty jealousies and rivalries.

The merely human instruments. Ch. iii. 4—iv. 5. This brings in again the subject of the factions. Paul and Apollos, held up as leaders, are mere human agents in planting and watering, while God alone can give the increase [12]. *Their* highest claim is that they are thus labourers with God in one and the same work of husbandry, or of building; and each of such workers shall receive his due reward. The Apostle, as a wise master-builder, has laid the one foundation, Jesus Christ; but on this various superstructures may be reared—some of solid gold and silver and costly stones; others of perishable wood and hay and stubble. At the great manifestation, the fire (cp. Mal. iii. 1–4, iv. 1) shall test every man's work [13], and the builder of that which abides shall be rewarded, while the work which is worthless shall be consumed, the builder himself being barely saved, as one passing through fire [14]. Do not these converts know that *they* are built up as a 'sanctuary' (R. V. mg.) of the Spirit of God (cp. Eph. ii. 20–22) [15],

[10] 'The deep spiritual intentions, which have always been regarded as the highest privilege of advanced Christian goodness, were possessed in an extraordinary degree by the first converts. "A pure heart penetrates the secrets of heaven and hell" is one of the many sayings of the kind which abound in the celebrated work on *The Imitation of Christ*' (Stanley, *Cor.* 55).

[11] For such rudimentary doctrines, cp. Heb. vi. 1, 2.

[12] We learn from Acts xviii. 27, 28 that Apollos followed up the work commenced by Paul (Acts xviii. 4).

[13] The image, as addressed to these readers, may have been suggested by the conflagration of Corinth under Mummius, when the stately temples alone remained, all the rest being destroyed (see Stanley, *Cor.* 61).

[14] 'As through fire' (*ὡς διὰ πυρός*), not 'by fire.' 'He rushes out through the flame, leaving behind the ruin of his work' (Expos. *G. T.* ii. 792).

[15] The figure of the various buildings erected on the one foundation suggests that of the great and glorious Church which is being built thereon. It is an instance of St. Paul's tendency to 'go off at a word' (see p. 175).

and that any one who desecrates this sanctuary will be destroyed by Him? And to obtrude their worldly wisdom in things spiritual *is* such desecration; for such wisdom is vain in the sight of God (cp. Job v. 13). Why should they glory in human teachers? These, like all besides—the universe, life and death, the present, and the future—are *theirs*, as disciples of Christ, for 'Christ is God's[16].' Such teachers are only ministers and stewards of the divine mysteries, who must be faithful to their trust. They all ought, as St. Paul himself does, to disregard all judgements belonging to the present day (see R.V. mg.)[17]; for even the acquittal of their own conscience needs to be confirmed by the final judgement of the Lord (cp. 1 John iii. 20, 21). Not till that judgement will all secret deeds and counsels be brought to light, and then at last each will receive his due praise from God.

The self-satisfied converts and the humble Apostles. Ch. iv. 6–13. The Apostle has thus used himself and Apollos as an illustration of the case of all exalted or elated as party-leaders[18]. All apparent merits of which such may boast are gifts of God. These Corinthians seem to think that all the privileges and prizes of Christians are already theirs. Would that it were so, for then surely Apostles too would share them! But how different is the present condition of these, who are like men condemned to death, a spectacle to angels and to all men[19]. While the converts regard themselves as wise and strong and honoured, the Apostles feel themselves to be foolish,

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[16] 'The whole universe, as it were, lies at the feet of the true disciples of Christ' (Lightfoot, *Notes*, 195). Or 'the world' (*κόσμος*) may mean 'the scene of man's earthly existence.' 'The sense seems to be, why glory in human authorities? . . . why lessen your high position by sectarian divisions?' (S. C. iii. 267).

[17] Day denoting day of trial; cp. *diem dicere*. The word for 'judge' here (*ἀνακρίνω*) is properly used of a preliminary examination (cp. Acts xxv. 26; see Farrar, *St. P.* ii. 64).

[18] He has 'transferred them by a fiction' to himself and Apollos, speaking as if they had behaved as party-leaders, when they had not done so, but were thus set up against their own consent (see *Encycl. Bibl.* i. 905).

[19] The word (*θέατρον*), commonly used for the place of exhibition, is here used for the spectacle itself. 'The imagery is drawn from the games in the amphitheatre. The Apostles are as a band of gladiators brought out for death, while the selfish Corinthians are the unconcerned spectators' (see Stanley, *Cor.* 69).

and weak, and degraded; suffering from hunger and thirst and nakedness (cp. 2 Cor. xi. 27), from violence and unsettlement, labouring for their own maintenance (cp. Acts xviii. 3, xx. 34), ever returning good for evil, yet treated as the very refuse (R. V. mg.) of all things.

The spirit in which these rebukes are given. Ch. iv. 14–21. The Apostle has written thus, by way of admonition rather than of reproach, as being their one father in the Gospel, whose example, higher than that of their many 'tutors' (R.V.)[20], they ought to follow. In this fatherly love he has sent to them Timothy (cp. ch. xvi. 10); not that he is afraid to face his opponents in person, for he will himself come soon, if God will, and show what these boasters really are. Let the converts themselves decide whether he shall come to inflict chastisement, or in a spirit of gentleness.

3. REBUKES FOR OTHER DISORDERS.

(*a*) THE MORAL SCANDAL.

Ch. v.

The case of incest. Ch. v. 1–8. The Apostle has spoken of chastisement, and there is one offence which specially calls for this. A case of incest is 'actually' (R. V.) reported, so gross that such a scandal is not even known among the heathen. And, instead of humbling themselves by mourning, which might have led to the removal of the offender, these Corinthians are still puffed up with spiritual pride. But, though absent, he has already passed sentence on this man, being present with them in spirit, when they are solemnly gathered together in the name of the Lord Jesus[1]; and that sentence

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[20] The word (*παιδαγωγός*) denotes the 'tutor, frequently a superior slave, entrusted with the moral supervision of the child' (Lightfoot, *Gal.* 147) So St. Paul describes the law as having been our 'tutor to bring us unto Christ' (Gal. iii. 24, R. V.). Here the word 'denotes in a figure the later workers in the Church at Corinth,' of which Paul claims to be the 'father' or founder (see S. C. iii. 272).

[1] The gathering together in the name of the Lord Jesus (cp. Matt. xviii. 20) brings them the power of the Lord Jesus (see Lightfoot, *Notes*, 204; Stanley, *Cor.* 27). Others take 'in the name,' &c. with 'have judged him' (see Alford, ii. 478; C. and H. ii. 35; Moffatt, 160).

'It appears from this and from other texts that St. Paul's own spirit (cp.

condemns him to physical suffering, that so his spirit may be saved[2]. How can they glory when there is among them this deadly leaven which taints the whole society? (cp. Gal. v. 9)[3]. Let them clear it out, just as at the Paschal Feast the leaven is put away (cp. Exod. xii. 15, 20), that they may be able to go on keeping the Feast of the real Paschal Lamb (cp. John i. 29, 36) in sincerity and truth[4].

The misunderstood veto. Ch. v. 9–13. Dealing with this question reminds him of a veto in a previous letter[5], which has caused some perplexity. When he wrote to them not to associate with fornicators, he meant this to refer only to *Christians*, who were guilty of this or 'of any other deadly sin[6].' It is not for him to judge those outside the Church of Christ; such must be left to God's judgement. But it is for *them* to put out of their midst such an offender as has just been spoken of.

(*b*) THE LAWSUITS.

Ch. vi. 1–11.

The abuse of resorting to heathen tribunals. Ch. vi. 1–6. The judgements just mentioned suggest another abuse. Converts carry their petty disputes into heathen courts[7], as if

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Col. ii. 5), illumined, as it unquestionably was, and vivified by the divine, must have been endowed on certain occasions with a more than ordinary insight into the state of a Church at a distance' (S. C. iii. 275).

[2] The 'delivering unto Satan' (cp. 1 Tim. i. 20) is 'not mere excommunication, though this is doubtless included' (Alford, iii. 478), but also some physical evil, probably sickness or death, Satan being regarded as 'the author of bodily disease' (cp. 2 Cor. xii. 7).

[3] On leaven, always used for that which is evil, except in our Lord's parable (cp. Matt. xiii. 33, &c.), see Lightfoot, *Gal.* 203; *Gosp.* ii. 75.

[4] 'Let us keep perpetual feast' (Lightfoot, *Notes*, 206). St. Paul was probably writing just before the Jewish Passover (cp. 1 Cor. xvi. 8; see p. 54).

[5] Probably the lost letter (see p. 27). Two letters in Armenian, professing to be from the Corinthians to St. Paul, and from him to them, Latin versions of which have also been found, are probably forgeries.

[6] The words about 'going out of the world' (ver. 10) show how prevalent the sin of fornication was (see p. 15). Some would connect 'idolatry' here with covetousness (cp. Eph. v. 5; Col. iii. 5). But idolatry is forbidden in ch. x. 7, and there was a real danger for those living among heathens 'to play fast and loose with idolatrous rites.' It is given as one of those 'works of the flesh,' against which the converts are warned (Gal. v. 19, 20).

[7] The right of settling such disputes among themselves was granted to

the saints who shall judge the world (cp. Dan. vii. 22; Matt. xix. 28; Luke xxii. 30) were not capable of deciding *these*. Even the humblest among themselves are fitted to deal with such matters [8]. Are they not ashamed that, as if there were no Christians capable of this, they resort to unbelievers?

Such disputes in themselves unseemly. Ch. vi. 7–11. And, indeed, to have such quarrels at all is 'a defect' (R. V.) in their Christianity. Better, instead of seeking to inflict wrong on others, to suffer wrong as those who are inheritors of the kingdom of God—a kingdom from which all sinners like these heathens are excluded, but which is reserved for those who washed off all their defilements at baptism (cp. Tit. iii. 5; Heb. x. 22; 1 Pet. iii. 21), being justified by incorporation into Christ, and sanctified by the Spirit of God.

(*c*) THE SINS OF IMPURITY.

Ch. vi. 12–20.

The abuse of Christian liberty. Ch. vi. 12–14. There are some who have not so put away evil, and who defend their immoralities as licensed by Christian freedom. But things which are lawful may not be expedient (cp. ch. x. 23), and Christians must not become the slaves of any of these. And there is a wide difference between such rules as the Mosaic distinction of meats and the question of polluting by fornication that body which belongs to the Lord, and will at last be raised up by Him who rose again [9].

The consecration of the human body. Ch. vi. 15–20. Our bodies are members of Christ, but this spiritual union is dissolved by such carnal and sinful union as fornication involves. Such indulgence, unlike other sins, is a direct offence against

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them (cp. Acts xviii. 14, 15), arbitrators being privately chosen (see C. and H. ii. 37).

[8] Taking 'set them' (*καθίζετε*) as an imperative (A.V.). Others render 'do ye set?' (R.V.), referring 'those of no account' to unbelievers.

[9] The Gentile converts seem to have placed these abrogated rules and questions of morality on the same footing. 'We have traces of this gross moral confusion in the circumstance which dictated the Apostolic letter' (cp. Acts xv. 23–29), in which the two are combined (see Lightfoot, *Notes*, 214).

The last words here anticipate the teaching of ch. xv.

a man's own body. His own, yet *not* his own; since for the Christian that body has been consecrated as a 'sanctuary' (R.V. mg.) of the Holy Ghost; 'bought with a price' (cp. ch. vii. 23) for a new Master [10], even God, for whose glory it must be used [11].

4. ANSWERS TO THE CORINTHIAN INQUIRIES.

(*a*) AS TO MARRIAGE AND CELIBACY

Ch. vii. 1–40.

The relative claims of celibacy and marriage. Ch. vii. 1–9. This is the first question on which the converts have written to St. Paul [1], and on this he gives a guarded answer. Perfect chastity may be the ideal state, but marriage is good as a preventive of unchastity [2]. The inter-dependence of husband and wife must be respected, and long separations, which may lead to incontinency, should be avoided; the only worthy object of these being that they may devote themselves to prayer. So much he says by way of permission, not distinct command. He would that all had the same continence as himself [3], but God has not given the same nature to all. The unmarried and widows, if incapable of such self-restraint, had better marry than go on desiring [4].

Advice to the married. Ch. vii. 10–17. For the prohibition of divorce, which follows, the Apostle has his Lord's authority (cp. Matt. v. 32, xix. 9; Mark x. 9, 11, 12; Luke xvi. 18). Even the marriage bond between a believer and an unbeliever

[10] That price, 'the precious blood of Christ,' is commonly described as a ransom (λύτρον), redeeming men from slavery. Here the figure is somewhat changed. It is 'a price' (τιμή), or purchase by a new owner, whose servants we henceforth are (see Lightfoot, *Notes*, 218).

[11] The words 'and in your spirits, which are God's' (A. V.) are wanting in most MSS.

[1] All we know of this letter is gathered from the replies in 1 Corinthians.

[2] For ver. 2, cp. 1 Thess. iv. 4.

[3] On the question whether St. Paul was married, see pt. i. p. 3.

[4] The Apostle doubtless takes into account 'the impending calamities of the time' (cp. ch. vii. 26–31). He afterwards (cp. 1 Tim. iv. 1–3) names the unqualified prohibition of marriage as among the signs of a false and dangerous system' (see Stanley, *Cor.* 118); and he makes marriage a figure of the mystical union between Christ and His Church (cp. Eph. v. 31–33).

(but for this he has not the same authority) must not be thus broken, unless by mutual consent; for the unbeliever may be sanctified by this union, and the children of such mixed marriages are holy. Still, there is no compulsion in such cases, but any breach of peace is to be avoided. The faith of the one may be the salvation of the other[5], and each must abide in the state in which he was called to be a Christian. This rule he would lay down for all the Churches.

Other illustrations of this principle. Ch. vii. 18–24. The same rule will apply to the question of having been called in circumcision or in uncircumcision. Such distinctions are of no account beside the keeping of God's moral law[6], and the condition in which each was converted he must retain. So, too, of being called as a slave, or as a free man[7]. All alike are bought with a price (cp. ch. vi. 20), and, belonging to the Lord, must so abide with Him[8].

Advice as to giving daughters in marriage. Ch. vii. 25–40. On this subject the Apostle has no divine command to communicate, but pronounces judgement as one trustworthy. There are two reasons in favour of making no change of condition. First, the troubles now impending, in which marriage may involve additional suffering; though, indeed, the time remaining is so straitened, and the outward show of this world so quickly passes away[9], that all earthly relationships and interests may well be ignored; and, secondly, the distracting cares which

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[5] There are two ways of taking ver. 16: either (*a*) the chance of converting the unbeliever is too remote to justify endangering peace by refusing separation (see Ellicott, ii. 309); or (*b*) there *may* be a chance of converting, and this 'is worth any temporal inconvenience' (see Lightfoot, *Notes*, 227).

[6] The same truth is expressed somewhat differently in Gal. v. 6, where that which availeth is said to be 'faith, which worketh by love,' and in Gal. vi. 15, where it is described as 'a new creature.'

[7] 'But if, &c.' (ver. 21) may either mean, 'If you are able to become free, avail yourself of the opportunity' (see S. C. iii. 290, 294); or, 'even though you are able,' &c., 'continue in your slavery' (see Farrar, *St. P.* ii. 70).

[8] Christ makes each of us a 'freedman' (ἀπελεύθερος), buying us from our old master, sin (cp. Rom. viii. 2; Gal. v. 1). But 'a service is still due from the *libertus* to his *patronus*' (see Lightfoot, *Notes*, 230).

[9] 'The time, "says the Apostle," is shortened (συνεσταλμένος) in what remains'; referring, perhaps, to his own conviction 'that the last days were already commencing' (see Ellicott, ii. 312). The word for fashion (σχῆμα) means 'outward form' (cp. Phil. ii. 8).

come on the wife, who must please her husband, and cannot think solely of pleasing the Lord. Still, the father is free to give his daughter in marriage, especially if she be past her prime[10]. He will in such case do well, but still better if he keep her unmarried. And in the same way the widow is free to marry again in the Lord, but will be happier, as the inspired Apostle judges, if she remain as she is.

(*b*) AS TO THINGS OFFERED TO IDOLS[11].

Ch. viii. 1—xi. 1.

The strong and the weak. Ch. viii. 1–13. Another question put by the Corinthian converts related to the meat remaining over from victims offered to idols, which belonged to the priests or to the offerers, and was sold in the shambles. Was it sinful or not to partake of such food[12]? The Apostle specially addresses those who, professing to have 'knowledge,' entertain no scruples about this matter, assured that 'no idol is anything in the world,' since there is only one true God. But there is something higher than this knowledge which *puffeth* up—the love which *buildeth* up. True that for those who are strong in faith the eating or not of these meats is immaterial. But such example may lead those who believe it to be sinful to do the same. Thus to make their liberty a stumbling-block to a weaker brother, for whom, too, Christ died, is to 'sin against Christ.' Rather than do this, the Apostle is ready to abjure eating meat altogether[13].

St. Paul's Apostolic rights. Ch. ix. 1–14. This same self-sacrificing spirit St. Paul has shown in other ways. He has

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[10] A Jewish father had absolute power over his unmarried daughter, and might even sell her (see Farrar, *St. P.* ii. 71). It was deemed a disgrace if she 'passed the flower of her age' unmarried (cp. Ecclus. xlii. 9).

[11] The new subject which is here introduced is interrupted by two digressions; (*a*) on the writer's Apostolic authority and personal example (ch. ix); (*b*) on the lessons furnished by the history of Israel in the wilderness (ch. x. 1–13). It is then resumed, and continued till ch. xi. 1.

[12] 'The question, . . . though of hardly any interest to ourselves, occasioned the greatest practical difficulty in the Apostolic age' (Stanley, *Cor.* 123). The partaking might be by a man deliberately purchasing such meat, or by his unconsciously eating it at a friend's table (cp. ch. x. 27).

[13] 'Heathenism, in its highest efforts, contented itself with doing right. Christianity demands that your right should not lead others wrong' (F. W. Robertson, *Cor.* 152).

the same Apostolic dignity as others (see p. 79); even as the brethren of the Lord and Cephas (a claim which his Corinthian converts, themselves a testimony to his office, might allow). This Apostolate includes the privilege of maintenance for himself, and for a believing wife (see R.V. [14]). It is a claim which may be supported by many analogies. The soldier receives his pay; the owner of a vineyard and the shepherd enjoy the fruits of their labours. The same principle is sanctioned by the law, for the unmuzzling of the ox when treading out the corn (cp. Deut. xxv. 4) is a figure of the labourers' being entitled to reward [15]. It is also borne out by the treatment awarded to other teachers, who receive carnal things in return for their spiritual ministrations; by the ordinance of the Jewish law that the officiating priest should have part of the sacrifice (cp. Lev. vi. 16, 26; Num. vii. 5–9, &c.), and by the express direction of our Lord Himself (cp. Matt. x. 10; Luke x. 7).

His self-denying concessions. Ch. ix. 15–23. Yet these rights the Apostle has waived. It has been, and always will be, his glory to preach the Gospel freely, whether of his own free-will or as a steward constrained to do so, and fully rewarded by this very sacrifice of his privileges. For it is by such concessions that his work prospers, since he is ready to become all things to all men (see pt. i. p. 7); a Jew to Jews, 'a legalist to legalists,' without law to Gentiles (though never forgetting his own duty to the law); just as he has become as one weak to the weak (cp. ch. viii. 13). All this he does for the Gospel's sake, that he may thus save some.

Illustration from the Isthmian games. Ch. ix. 24–27. The nature and object of this self-denial is now illustrated by a figure most forcible for his Corinthian readers. He compares himself to competitors in their great games [16], who train so hard,

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[14] Barnabas, here mentioned for the first time since his quarrel with Paul (cp. Acts xv. 39), seems also to have supported himself by some handicraft. 'He had given up his property (cp. Acts iv. 36, 37) in the early days' (see Expos. *G. T.* ii. 847).

[15] The passage is quoted again in a similar argument in 1 Tim. v. 18. It aptly introduces the figure of sowing and reaping which follows (see Stanley, *Cor.* 142).

[16] The four great Greek games—the Olympic, Pythian, Nemean and Isthmian—were more than athletic contests, they were religious festivals. St. Paul had probably, while at Corinth, seen the last of these, held there in honour of Poseidon every third year.

who strive so eagerly, each hoping to secure the one prize[17]. So *he* speeds along like the straight runner (cp. Phil. iii. 13, 14; Heb. xii. 1); and, hitting straight, like the skilled boxer, batters his adversary, his body, with bruises, and leads it captive like a slave; lest, after having been a herald to others, he himself should be disqualified[18].

The history of the rebellious Israelites. Ch. x. 1–11. Another digression follows, in which the Apostle passes from his own example to the early history of the chosen race. He reminds the Jewish converts of the spiritual privileges of those who rebelled in the wilderness; their 'baptism unto Moses[19] in the cloud, and in the sea' (cp. Exod. xiii. 21, xiv. 22); their spiritual meat (cp. Exod. xvi. 13), and their spiritual drink (cp. Num. xx. 11), in which there was a figure of Christ[20]. In spite of all these they displeased God, and were overthrown; and their fate is a warning to us not to lust after evil things, as they lusted after the flesh-pots of Egypt (cp. Num. xi. 4, 33). They fell into idolatry (cp. Exod. xxxii. 1–6); they committed fornication, and fell in the plague (cp. Num. xxv. 1–9); they tempted the Lord, and perished by the serpents (cp. Num. xxi. 4–6); they murmured, and perished by the destroyer (cp. Num. xvi. 41–47).

The warning given by this history. Ch. x. 11–22. This history has been recorded for our admonition, as a warning against trusting to spiritual privileges as a security against falling into sin. But it must not dishearten us, for no temptation is irresistible, and in all cases God will provide the way of escape. So the converts, understanding this teaching, must flee from

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[17] The preliminary training for these games was very severe, extending over ten months. The prize was a garland of pine or ivy leaves.

[18] The figure of the contest is still retained in these concluding words. The herald, who proclaimed the conditions of the contest, may himself be 'rejected' (R. V.; ἀδόκιμος) as not having fulfilled them.

[19] Their passage through the Red Sea was their initiation into a new life, in which they were to obey Moses, 'as God's servant and their own accredited leader' (see S. C. iii. 308).

[20] Our Lord Himself declared that the manna was only a figure of 'the living bread which came down from heaven' (John vi. 49–51). He also described Himself as the source of the living water (John iv. 10, 14, vii. 37–39). 'The Rock' (cp. 1 Sam. ii. 2; Ps. xviii. 2; Isa. xxxii. 2, &c.) was a favourite Jewish description of God. The Rabbis had a tradition that part of the rock smitten followed the Israelites in their journey, and St. Paul apparently adopts this as an illustration (see Ellicott, ii. 322).

idolatry[21]. Not only for their own sake, but as those who, in their sacraments, are brought into the closest union with Christ and with each other[22], they must shrink from dishonouring their Lord and injuring their brethren by any contact with heathen worship. The idol and its offerings may be nothing in themselves; but just as they who eat part of the Jewish sacrifices are thereby made to share these with the altar, so it is with heathen sacrifices. And for those who have been partakers of the Lord's Supper to have anything to do with these offerings to 'demons' (R.V. mg.)[23] is to provoke the jealousy (cp. Exod. xx. 5; Deut. xxxii. 21) of the Almighty God.

The conclusion of the argument. Ch. x. 23—xi. 1. The conclusion then is that, since things which are lawful may not be expedient (cp. ch. vi. 12), and may not edify, it is a duty to look to the welfare of others. All food is God's gift, and whatever is sold in the markets may be purchased, and that set before guests at heathen banquets may be eaten, without asking scrupulous questions. But if such meat is known to have been part of an idol's sacrifice, it must not be eaten, for fear of wounding another's conscience[24]; and all must be done to the glory of God. All danger of giving offence to Jews or Gentiles or the Church of God must be carefully avoided. Let all thus follow the example of the Apostle himself, who looks not to his own profit, but, as an 'imitator' (R.V.) of Christ, to the salvation of many.

(*c*) AS TO PUBLIC WORSHIP.

Ch. xi. 2—xiv. 40.

The unveiled woman. Ch. xi. 2–16. The other questions, on which the converts have asked for advice, have related to dis-

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[21] These words bring us back to the subject under discussion. Surrounded as they are by 'all the grandeur, all the beauty, all the festivity of heathen life,' they may and must avoid all contact with idolatrous rites (see Stanley, *Cor.* 159).

[22] A comparison of this with ch. xi. 26 gives us the twofold aspect of the Eucharist, as (*a*) a means of life in Christ; (*b*) a memorial of His death. Another communion is said here to be symbolized by the bread—that of believers with each other, as being all members of Christ (cp. ch. xii. 12).

[23] 'The agents of the devil, moving in his kingdom of darkness' (S. C. iii. 316).

[24] The repetition in ver. 28 of the words, 'The earth is the Lord's,' &c. (cp. Ps. xxiv. 1) is an interpolation (see R. V.) which interrupts the argument.

orders in the public assemblies for worship. The Apostle deals first with the conduct of the woman who had broken through the traditional custom by appearing at these gatherings unveiled. He points out the difference between the case of the woman, with her natural veil of hair, and the man, whose hair is cut short—between the man, who was first created in the image and glory of God, and the woman, who is the glory of the man, and who ought to wear at such assemblies the veil, which is the symbol of her subordination to the man, because of the angels[1]. Though man and woman are one in the Lord, the usage for each is different; the former should pray and teach uncovered, the latter covered[2]. Nature itself shows this, giving the woman the long hair, which is a glory to *her*, while it would be a dishonour to a man. To dispute this decision is to oppose the Apostolic order and the customs of the Churches.

The disorders at the Agape and the Lord's Supper. Ch. xi. 17–34. A stern rebuke follows for the irregularities, which have disgraced even the highest act of Christian worship. The party-spirit, already denounced, has obtruded itself into their religious assemblies. That there should be dissensions is credible, for these are needed that the good may be tried and approved[3]. But to think that such divisions are found in that solemn rite, which should especially remind them of their union in Christ! Yet in this the distinction between rich and poor is specially marked, the former greedily devouring, even to excess, what they have brought to the love-feast, while the latter are unfed[4]. Better so to gratify carnal appetites at home, and not

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[1] Many emendations, both of reading and rendering, have been suggested for this difficult passage. The natural explanation seems to be that 'the sign or veil is denoted by the name of the thing signified, or authority,' and that this veil, the badge of woman's subordination to man, 'is called conversely the sign of man's authority over the woman' (see S. C. iii. 321).

The belief in the special presence of the holy angels in Christian assemblies is implied in many passages of early Christian writers.

[2] The Jewish custom was to pray with the head covered, and the face veiled, as a sign 'of unworthiness to speak face to face with God.' The Greek practice, and so the national custom at Corinth, was to take part in religious observances uncovered (see Ellicott, ii. 327).

[3] 'Divisions' (*σχίσματα*) does not mean schisms in the modern sense, but 'splits' among the believers. 'Heresies' (*αἱρέσεις*) means 'self-chosen views' (see S. C. iii. 323).

[4] On the connexion of the Agape and the Lord's Supper, see pt. i. p. 55. The former 'had a solemnity and sanctity imparted to it by the Eucharistic

thus publicly shame the poorer brethren. Let them remember the solemn words of the Lord when He instituted that sacrament[5], and the solemn object for which it was ordained. Let them think of the terrible results which have already followed such careless profanation. These abuses need this judgement of temporal suffering, to save the offenders from final condemnation, like that of the heathen. Let their meetings be orderly, and let the hungry eat at home. Any other matters relating to these gatherings he will settle on his arrival.

The unity and divinity of spiritual gifts. Ch. xii. 1–30. Another cause of disorder has been the abuse of those spiritual gifts, about which there is such eager rivalry. These gifts, the Apostle tells them, all come from the same Spirit; the Spirit who reclaimed them from their idol-worship to acknowledge Jesus as Lord[6]. However many and diverse the manifestations may be, they are all due to the inspiration of this one Spirit; they are all gifts of the same Lord and God. The unity of those thus variously endowed is like that of the many members in one body. Jealousy and rivalry among those baptized into that one spiritual body, and made partakers of the same spiritual life, is no less disorganizing than for the various members of the natural body to refuse the exercise of their proper functions, as God has ordained them. There is the same inter-dependence, the same sympathy, in both cases. All in the Church cannot have the same gifts[7]; God in His wisdom has assigned to each His special endowment and work[8].

Love the greatest of spiritual gifts. Ch. xii. 31x—iii. 13.

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acts which accompanied it'—the words of institution being pronounced over the bread and cup circulated during the meal (see Ellicott, ii. 334).

[5] This is the fourth account of the institution (see *Gosp.* i. 154).

[6] As no man truly inspired by that Spirit can renounce his Lord, saying that 'Jesus is anathema' (R. V. cp. pt. i. p. 72), so no one uninspired can acknowledge Him as Lord (see Stanley, *Cor.* 212; Farrar, *St. P.* ii. 78).

[7] The following classification may be made of the gifts here enumerated: (*a*) Gifts of mental power—wisdom, knowledge, faith; (*b*) gifts of miraculous power—healing and working miracles; (*c*) gifts of teaching and expounding—prophesying, discriminating, speaking with or interpreting tongues. Prophesying is, of course, used in these chapters in the wider sense of 'preaching' (see *O. T. Hist.* ii. 75).

[8] For the different functions here, cp. Eph. iv. 11, 12, 'Services of help' (ἀντιλήψεις) may refer to 'the duties of the diaconate'; government (κυβερνήσεις) to the 'administrative functions of the episcopate' (see S. C. iii. 338).

The converts are exhorted to strive for the greater of these gifts, and he will show them a way which surpasses them all; without which all utterances in tongues of men, or even of angels, are but as clanging brass, or a shrill-sounding cymbal [9]; without which the greatest gifts of prophecy, or knowledge, or faith [10], the most lavish beneficence [11], the most heroic self-sacrifice, are worthless. The Apostle draws a picture of this crowning Christian grace of love, full of patience and kindliness; free from all envy, boasting, vanity, unseemly conduct, self-seeking, vindictiveness; never sympathizing with wrong, but always with the truth; ever patient [12], trustful, hopeful, enduring. And love, unlike all other spiritual endowments, is imperishable. Prophecy, tongues, knowledge, are but partial gifts, to be used till that which is perfect is come. They are but as the feeble utterances and reasonings of the child, compared with the powers of the full-grown man; they belong to this time of seeing the truth darkly [13], as in a mirror, as contrasted with the great revelation, when we shall know even as we are known. But there are three gifts which are abiding, faith, hope, and love; and the greatest of these is love [14].

On the gifts of tongues and of prophecy. Ch. xiv. 1–25. After one more exhortation to this crowning grace, the Apostle

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[9] '"Glossolalia," or utterance in unknown tongues, . . . is set in the forefront,' because many Corinthians specially valued these among the gifts (*χαρίσματα*), preferring them to such as were more edifying (see S. C. iii. 339).

The word (*ἀλαλάζον*) for 'tinkling' (A. V.), or 'clanging' (R. V.), is used of shrill cries, like the battle-cry, or the wail of grief (cp. Mark v. 38). Compare the 'loud cymbals' (*κύμβαλα ἀλαλαγμοῦ*, LXX.) of Ps. cl. 5.

[10] For the proverbial expression of 'moving mountains,' cp. Matt. xvii. 20, xxi. 21; see *Gosp.* i. 110.

[11] The word for 'bestow' (*ψωμίζω*; cp. Rom. xii. 20) means 'dole out in food.'

[12] Two explanations are given of the words 'beareth all things' (*πάντα στέγει*); either (*a*) 'conceals' (see R. V. mg.) all the faults of others; or (*b*) 'is proof against all affronts and slanders' (see S. C. iii. 340).

[13] Literally in a riddle (*ἐν αἰνίγματι*; see R. V. mg.).

[14] Some have explained the last words as meaning that love is more abiding than faith and hope, which 'belong to this present world alone,' being as 'the sails and the oars which carry us forward to the wished-for port' (Archbishop Sumner, *Sermon on Charity*, iii. 40). But the words seem clearly to contrast these *three* abiding gifts with those which vanish away. 'New objects of trust and desire will come into sight in the widening visions of the life eternal' (Expos. *G. T.* ii. 901).

resumes the discussion of other spiritual gifts, especially the relative claims of speaking in tongues and prophesying. The latter, less esteemed by these converts, is far the more valuable, as conducing to edification. The first is a showy accomplishment, which may be paraded in selfish vanity; and, unless interpreted, it may be no better than a discord of sounds, or a jargon of unintelligible voices, like those of barbarians[15]. They who possess this gift must pray for the power to understand and to interpret; for both prayer and praise must be offered not only with the spirit, but with the understanding. Else even the Eucharistic thanksgiving, however well expressed, may be unmeaning to 'him that is without gifts' (see R. V. mg.)[16], who therefore cannot join in the *Amen*[17]. The Apostle himself is unrivalled in the power of speaking with tongues, but he values a few words which may be instructive to others more than the fullest exercise of this power.

On order in the assemblies. Ch. xiv. 26–40. He would have his converts to be men in understanding, while in malice they remain children. Let them recall what is said in Isaiah (ch. xxxiii. 19) about speaking in another tongue being 'a sign of judgement against unbelievers[18].' Prophecy, on the other hand, is for believers; and may, when used in the congregations, be the means of converting the heathen, or those unendowed with gifts; while to these the jargon of tongues will seem no better than wild ravings. But, unhappily, in the assemblies each convert thinks only of showing off his own gift, instead of aiming at the

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[15] All non-Greek-speaking races were called 'barbarians' (*βάρβαροι*). Hence 'barbarians' meant simply foreigners (see pt. i. p. 90). Compare Ovid, *Trist.* v. 10, *Barbarus hic ego sum quia non intelligor ulli.*

[16] The word for unlearned (*ἰδιώτης*) means properly 'the *private* man, who has no share in the management of public affairs' (see Trench, *Words*, 82). Hence it came to be used for the man unlearned in any particular profession—the *layman*. In Acts iv. 13 it is unhappily translated 'ignorant'; in 2 Cor. xi. 6 'rude.'

[17] 'From the Jewish synagogue was derived to the Christian Church the time-hallowed usage of pronouncing the loud *Amen* at the close of a public prayer' (S. C. iii. 347).

[18] The priests and prophets of that day derided Isaiah's teaching as vain repetitions. Therefore, they are told, God will address them 'by the Assyrians, who spake tongues which they could not understand,' and 'even to this instruction they will continue deaf.' So tongues are 'mainly meant as a sign to unbelievers, and ought to be used sparingly' by believers (see Farrar, *St. P.* i. 52).

building up of others. Only few may speak with tongues on any occasion, each in his turn, and there must be some one to interpret. And only two or three prophets may speak, while the rest must sit as judges of their teaching. The speaker at the time, too, must give way to any one who is suddenly inspired, for the prophet of a God 'not of confusion, but of peace' must have this spiritual power under control. The women are not to speak in public at all, but to look for guidance to their husbands at home[19]. Let none, priding himself on his privileged church, or on his personal gifts, oppose these directions, which are a divine command. To any who do not recognize them as such the Apostle has nothing more to say. The conclusion of the matter is that prophesying must be encouraged, and speaking with tongues permitted; provided always that things are done 'decently and in order.'

5. ON THE DOCTRINE OF THE RESURRECTION.

Ch. xv.

The resurrection of Christ. Ch. xv. 1–11. Unlike the order observed in most of his letters, St. Paul has in this case kept the doctrinal part of this Epistle till the conclusion, the evils in the Church at Corinth and the answers to the Corinthian inquiries having been first dealt with. There is some uncertainty as to who these disbelievers in a resurrection were[1], but it is clear from the expression, 'How say some among you, &c.' in ver. 12 that there were those at Corinth, professing to be Christians, who denied this great doctrine of the Christian Creed[2]. Such denial was opposed to St. Paul's earlier, as well

[19] This prohibition (cp. 1 Tim. ii. 12) may seem inconsistent with the mention of women praying or prophesying in ch. xi. 5. But the earlier passage probably refers to smaller gatherings—not these general assemblies for worship (see Ellicott, ii. 327).

[1] 'Amongst the Jewish converts would be some traces of the Sadducean (cp. Matt. xxii. 23) denial of the resurrection, while in the Gentile section of the Church there would linger the spirit of the Athenians, who "mocked when they heard of the resurrection of the dead" (cp. Acts xvii. 32).' The idea that this error was a perversion of the doctrine, like that of Hymenaeus and Philetus (cp. 2 Tim. ii. 17, 18), is inconsistent with the absolute denial of a resurrection implied in ver. 12 (see Ellicott, ii. 345).

[2] 'The Church of Christ exhibited in the time of the Apostle Paul the

as to his later convictions[3]; and, before concluding his letter, he uses all his powers of argument to refute this error. He commences by reminding these men how, when he preached among them his Gospel of salvation, the central truths were the death and burial and resurrection of Christ, as foretold in the Scriptures. He names six occasions on which the risen Christ was seen[4], the last of these being the appearance to himself, as to an Apostle born out of due time; unworthy to be called an Apostle at all, because of his persecution of the Church of God, but enabled by the grace of God to labour more abundantly than any other. He and all the Apostles alike proclaim the great doctrine which is now assailed.

This the ground of belief in a general resurrection. Ch. xv. 12–28. Since then, Christ risen is the great truth of the Apostolic preaching, how can any say that there is no resurrection; thus virtually denying the resurrection of Christ, and making the message preached and believed to seem a delusion, and the messengers to appear as attributing to God an act which is impossible? If Christ be not risen, the converts' faith is vain, their sins are unpardoned[5], their dead have perished, and they, with a hope confined to this life, are the most miserable of men. But Christ *has* risen, and not for Himself alone; His rising again being the pledge of life for all, as the sin of Adam was the cause of death to all. He is the first-fruits[6] of all who sleep in death, for these too shall be raised at His re-appearing, when the end of 'His mediatorial kingdom' shall have come, and all enemies, even death, shall have been subdued; when He, whose work will then at last be complete, shall 'retire from the victorious contest,' and God shall be all in all.

Other arguments for a resurrection. Ch. xv. 29–34. If again there be no resurrection, what meaning is there in the custom of being baptized for the dead[7]? And why then should

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remarkable spectacle of a Christianity, existing together with a disbelief in immortality' (F. W. Robertson, *Cor.* 215).

[3] 'The resurrection is the one doctrine which Saul the Pharisee transfers to Paul the Apostle... It is the link between his past and present life' (Stanley, *Cor.* 284).

[4] For a full list of the re-appearances, see *Gosp.* i. 174.

[5] For then Christ, who was 'delivered for our offences,' has not been 'raised again for our justification' (Rom. iv. 25).

[6] This figure, too, may be a reference to the Paschal Feast (cp. ch. v. 7, 8), and the offering of the first-fruits now close at hand (see p. 29).

[7] This is commonly explained as referring to a custom of baptizing some

Apostles expose themselves hourly to danger, and risk their very lives daily, as St. Paul himself has recently done at Ephesus [8]? For then it would seem that the reckless Epicurean motto were the best maxim for all. But let not the converts be misled by such sensualists, intercourse with whom will corrupt good morals [9]. Let them in a right spirit shake off this scandalous stupor, and not fall into habits of sin [10].

The manner of the resurrection. Ch. xv. 35–49. The Apostle now turns to a new difficulty. If the fact of a resurrection is allowed, some foolish objector may ask about its manner. Let him look for an answer to the analogies of the natural world—the change of the seeds, dying and then quickened, into the corresponding crop of corn. Or let him note the various kinds of flesh, in men, and beasts, and fishes, and birds, or the differences of celestial and terrestrial bodies, and of celestial bodies among themselves [11]. Such will be the difference between the corrupt, mean, weak, natural body, and the spiritual body, raised in incorruption, glory, and power. As the body is now animated by natural life, it may hereafter be animated by a spiritual life. This is shown even now in those who, besides the mere living soul inherited from the first Adam,

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one else in place of a catechumen, or candidate for baptism, who had died before being actually baptized. We know that there were some sects who practised such vicarious baptism. This passage does not imply that St. Paul sanctioned such a custom.

Others, however, explain the words as meaning 'those who receive baptism on account of the dead,' i.e. with a view to the resurrection of the dead (see S. C. iii. 364, 373). 'Others again explain them of the conversion of survivors "for the sake of their beloved dead, and in the hope of reunion," which conversion is formally sealed by baptism' (see Expos. *G. T.* ii. 931).

[8] 'Evidently "beasts" in a figure are here meant, beasts in human form' (S. C. iii. 365), referring to the riot at Ephesus (cp. Acts xix. 23–41).

[9] Another heathen motto quoted; a line of the poet Messander.

[10] The drunken orgies referred to in ver. 32 suggest this figure of 'moral intoxication,' or the stupor of unbelief.

St. Paul's 'three points in vers. 29–34 are—if there be no resurrection (1) why do some of you get yourselves baptized to benefit your relatives who have died unbaptized? (2) why do we live in such self-sacrifice? (3) what possibility would there be of resisting Epicurean views of life among men in general?' (Farrar, *St. P.* ii. 83).

[11] The first of these illustrations tells of a passage through death unto life, and a transformation by means of this. The others show what varieties of organization are possible, both in the animate and inanimate worlds.

have received, through Christ, the life-giving Spirit. And the order of time is the same in both cases. First, there is the natural, earthy man; then the spiritual, heavenly man[12]. So in this life there is the natural, earthy body; in the life to come there will be the spiritual, heavenly body[13].

The great transformation. Ch. xv. 50–58. It is not then the carnal corruptible body which shall inherit that higher life. For this there must be a great change, which will come suddenly, when, at the sound of the trumpet (cp. 1 Thess. iv. 16), the dead shall be raised, and all alike, living and dead, shall put on incorruption and immortality. The transformation will complete that victory, which takes from death the sting and triumph of sin, as the breach of God's law[14]. Thinking of this final triumph, let them thank God for the victory of the risen Christ; and, in the hope of that future life, of which His victory is the earnest, let them be ever active and steadfast in well-doing.

6. CONCLUSION, WITH VARIOUS EXHORTATIONS AND MESSAGES.

Ch. xvi.

The collection for the saints. Ch. xvi. 1–9. The letter concludes with some practical instructions, followed by salutations. A weekly offertory for the poor saints at Jerusalem is to be instituted at Corinth, as in Galatia. St. Paul will either take the fund to Jerusalem himself, or send it there by accredited messengers. As regards his intended visit to Corinth, he has somewhat changed his plans, and proposes now, instead of a brief stay on his way to Macedonia, to spend, after leaving that country, a longer time, perhaps the whole winter, with these

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[12] The correct reading in ver. 44 is, 'If there is a natural body,' &c. (see R.V.). 'Natural' (*ψυχικόν*) means 'fitted for the natural soul' (*ψυχή*), or *anima*; 'spiritual' (*πνευματικόν*) means 'a bodily organism adapted to the life of the spirit, and controlled thereby.' The same God who has created the one can create the other, and has done this in the Incarnation (see S. C. iii. 367, 368).

[13] Another reading is 'let us bear' (see R. V. mg.). 'The resurrection life is to be begun in us even now' (cp. 2 Cor. iii. 18; Phil. iii. 21; see Ellicott, ii. 352).

[14] The words, 'He will swallow up death in victory' (Isa. xxv. 8) probably referred to the deliverance from Sennacherib. 'O grave,' in ver. 55, should be 'O death.' For the law as the strength of sin, cp. Rom. v. 13, vii. 7.

converts, hoping for their help on his further journey[1]. But he will remain at Ephesus till Pentecost, where there are great opportunities[2], and powerful opposition to be overcome.

Commendation of various persons. Ch. xvi. 10–18. If Timothy comes to them, they are not to discourage him, nor to despise his youth (cp. 1 Tim. iv. 12), but to help him and his companions on their journey to the Apostle. The latter has urged Apollos to visit them, but he has postponed doing so till some future time[3]. Let them, whether visited and exhorted by these or not, be vigilant, and firm, and courageous; and above all, loving. Let them acknowledge the authority of Stephanas, for he and his household were the first Achaean converts, and have devoted themselves to ministering to the saints; and show respect to Fortunatus and Achaicus[4]. The arrival of these three messengers has filled up the void caused by the converts' absence, whose hearts they will now in turn refresh with this letter.

The salutations and autograph. Ch. xvi. 19–24. The Asiatic Churches send greeting; specially Aquila and Prisca (see pt. i. pp. 45, 46), and those who meet for worship in their house; though, indeed, not only these, but all the brethren. Let the converts salute each other with the holy kiss[5]. The Apostle gives his own salutation in his own writing; and, before concluding with a benediction, adds solemn words of rebuke for any who do not really love their Lord[6]. Then follows a prayer for that Lord's grace upon them, and the expression, in spite of all that has troubled him, of his own deep love for them.

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[1] He had proposed (see p. 27) to come from Ephesus to Corinth, and, going on thence to Macedonia, to return to Corinth. He now abandons the first proposed visit.

[2] For 'door,' cp. Acts xiv. 27; 2 Cor. ii. 12; Col. iv. 3.

[3] 'It was not at all his will,' &c. It is doubtful whether this means Apollos' will (θέλημα), or God's will (see R. V. mg.).

[4] These three had probably brought the letter from the Corinthians (cp. ch. vii. 1; see p. 28).

[5] The ordinary form of salutation in the East, adopted by the early converts; abandoned in the Western Church in the thirteenth century, but still retained, on some occasions, in the Eastern Church.

[6] For 'Anathema' (cp. Gal. i. 8, 9), see pt. i. p. 72. 'Maranatha' is an Aramaic expression, meaning 'the Lord cometh' (see R. V.) These renegades are reminded of the uncertainty—perhaps the nearness—of the Lord's coming to judgement.

II CORINTHIANS

I. INTRODUCTION.

Events between the two letters to the Corinthians. There is much uncertainty as to the communications held with the Corinthian Church, and there are different opinions as to the course of events during the interval between the two letters preserved to us [1]. St. Paul seems to have stayed on at Ephesus for some little time after the riot (see pt. i. pp. 52, 57), during which period Timothy is dispatched to Corinth; and after this, news of further trouble there having arrived, Titus also is sent with a severe reprimand in writing, which is another lost letter (see p. 27) [2]. The Apostle now, being apparently exposed to fresh and serious danger at Ephesus (see p. 60) moves to Troas; and there, full of anxiety as to the effect of his last letter,

[1] The following has been given as the sequence of events immediately following those given on p. 28.

(*a*) The good effect of 1 *Corinthians* prompts the design of another visit to Corinth (cp. 2 Cor. i. 12–16). Timothy arrives there, and returns to Ephesus.

(*b*) Fresh controversy at Corinth as to Paul's Apostolic authority.

(*c*) Second lost letter, severe in tone, written and sent by Titus.

(*d*) Paul, in danger at Ephesus, and full of anxiety about the Corinthians, moves to Troas to wait for Titus.

(*e*) Titus arrives, and dispels his fears; and 2 *Corinthians* is written.

(*f*) Paul arrives at Corinth, and stays there three months (see *Encycl. Bibl.* i. 904).

[2] The question of the lost letter is one of some difficulty. There must have been, with that referred to in 1 Cor. v. 9, at least three letters written to the Corinthians. It appears that there may have been as many as five; the other two being perhaps one which communicated the plan of travel proposed and afterwards abandoned (2 Cor. i. 13–16), and the painful letter, as to the effects of which the Apostle felt so much anxiety (cp. 2 Cor. ii. 3, 4, vii. 8–12; see Hastings, *D. B.* i. 494).

awaits for some time the return of Titus. After this he goes on into Macedonia (cp. 2 Cor. ii. 12, 13), where Titus joins him, and brings tidings which are, on the whole, reassuring (cp. 2 Cor. vii. 5–7). A fresh controversy, however, has arisen at Corinth as to St. Paul's Apostolic authority; and another letter, 2 *Corinthians*, is now written, and sent to Corinth by Titus and two others (cp. ch. viii. 16, 18, 22).

Object of the letter. The object of this letter then was first to express thankfulness for the tidings brought by Titus, and then especially to refute more fully those who had impugned the Apostle's authority[3]. These appear to have been the 'Christ' party (cp. 1 Cor. i. 12, 13, iii. 23)[4], who are referred to in ch. x. 7, reinforced by some emissaries with commendatory letters from Jerusalem (cp. ch. iii. 1)[5]. They had attacked the Apostle in many ways, throwing doubt on his Hebrew descent (cp. ch. xi. 22); denying that he ever had the qualifications of an Apostle (cp. ch. xii. 11, 12); making his self-denial in maintaining himself by his own labour a reproach (cp. ch. xi. 7–10); taunting him with indecision as to his plans (cp. ch. i. 15, 17); and even sneering at his personal appearance and lack of oratorical power (cp. ch. x. 10, xi. 6)[6]. With these attacks were mingled the complaints of Judaizers, on the one hand, who declared that he had proved unable to repress the dissolute conduct of some professed converts from heathenism[7]; and, on the other hand, the resistance of these offenders to the measures he had taken against them (cp. ch. xii. 21).

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[3] 'In no other letter are the traces of conflicting emotions more evident. Love and thankfulness gain the upper hand in the first part; indignation and severity in the second' (Smith, *D. B.* i. pt. i. 656).

[4] Or possibly the 'Cephas' party and the 'Christ' party combined (see Farrar, *M. B.* 231). The factions, however, of 1 *Cor.* have now 'undergone a change of aspect.' We hear no more of the watchwords, Paul, Apollos, Cephas (see Hastings, *D. B.* i. 493).

[5] Perhaps headed by some one arrogant Judaizer, referred to in ch. xi. 4, 18–20 (see C. and H. ii. 96).

[6] See Ellicott, ii. 359, 360.

[7] See S. C. iii. 384.

Place and time of writing. There is little doubt that this letter was written somewhere in Macedonia—whether at Philippi, as given at the end of the letter in A.V., is doubtful. It seems from ch. viii. 1, ix. 2, that St. Paul had revisited all the Churches of Macedonia before writing it, while Philippi would be the first of these Churches he would come to[8]. It is more probable, therefore, that it was written at Thessalonica[9], or possibly at Beroea. The date commonly given is the latter part of A.D. 57, or the beginning of A.D. 58. By those, however, who adopt the earlier dates for the events of St. Paul's life (see pt. i. p. 107), it is placed in A.D. 55. It was sent by Titus, and two others (cp. ch. viii. 18, 22). Whether one of these was St. Luke is doubtful (see p. 67).

Characteristics of the letter. While 1 *Corinthians* may be described as *ecclesiastical*—correcting the various errors which were distracting the Church at Corinth, and conveying instructions as to Church discipline and order—this letter is essentially *personal*[10]. The malignant character which the opposition to St. Paul has now assumed forces him to speak plainly of his claims and his work[11]. He is compelled to indulge in what he calls 'the confidence of boasting' (ch. xi. 17). It is natural that we should find a letter of this kind to be unsystematic, as compared with other Epistles, and marked by abrupt transitions[12].

[8] See Farrar, *St. P.* ii. 89.

[9] 'In the absence of all detail respecting this journey in Acts xx. 1, 2, we may well believe that St. Paul would have spent some time at Thessalonica' (Alford, ii. 60).

[10] 'It is the most personal, least doctrinal, of all the Epistles, except *Philemon*' (Hastings, *D. B.* i. 492).

'In other Epistles . . . it is only incidentally that we ever learn anything respecting St. Paul himself. But in this the main subject is St. Paul and St. Paul's conduct' (Robertson, *Cor.* 269).

[11] 'It is St. Paul's *Apologia pro Vita Sua*—his self-defence against an outburst of opposition and calumny' (Farrar, *M. B.* 229).

[12] It has been said that 'the order of its thoughts might almost be described as geographical' (Farrar, *M. B.* 233). 'The very stages of the journey are impressed upon it; the troubles at Ephesus, the repose at Troas, the anxieties and consolations of Macedonia, the prospect of moving to Corinth' (Stanley, *Cor.* 349).

There is, however, much theological instruction intermingled with the expressions of personal experiences and feeling[13]. The break between the last chapters[14] and the rest is so abrupt that many have supposed this latter part to be a distinct letter.

Question of the integrity of the letter. This difficulty raises another question, whether that which is placed as the latter part of this letter is, as some maintain, the painful letter written between 1 and 2 *Corinthians*, and referred to in ch. ii. 4, vii. 8[15]. The change of tone, however, in these last chapters may be accounted for by fresh tidings which had at this time reached the Apostle; and, in spite of this change, there are many points of resemblance between this and the earlier portion of the letter[16]. These chapters themselves, too, seem to contain a reference to the painful letter (cp. ch. x. 10, 11). Another question which has been raised is whether ch. vi. 14—vii. 1 is the letter referred to in 1 Cor. v. 9; the key-note of the one, 'not to be unequally yoked with unbelievers,' resembling that of the other, 'not to keep company with fornicators.'

Effect of letter. Little is known as to the effect of this letter; but, from St. Paul paying his proposed visit to Corinth, and remaining there for three months (Acts xx. 2, 3), it may be inferred that the immediate result was satisfactory. We learn, too,

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[13] *Tota Epistola itinerarium sapit, sed praeceptis pertextum praestantissimis* (Bengel). 'Throughout the Epistle there are scattered allusions to Christian doctrines which are of the very highest importance' (Pullan, 145).

[14] 'The key-note of the first part is "comfort in affliction," ... of the latter part "boasting in weakness."' (Smith, *D. B.* i. pt. i. 657).

[15] On this supposition the correct order of time is (*a*) 1 Cor.; (*b*) 2 Cor. x—xiii. 10; (*c*) 2 Cor. i—ix, xiii. 11–13 (see Moffatt, 176).

The probability, however, is that the painful letter is lost, and 'it should be no matter of surprise that such a letter has perished. From the nature of the case it could not have been a long one, and neither writer nor readers could greatly desire to preserve a memorial of the most painful passage that ever occurred between them' (S. C. iii. 384).

[16] There is 'no evidence whatever that this Epistle was ever regarded by antiquity otherwise than as one letter' (S. C. iii. 387).

For the arguments in favour of the integrity of the letter, see *Encycl. Bibl.* i. 905.

from Rom. xv. 26 that the Apostle's instructions as to the collection were carried out. But the mention in Acts xx. 3 that 'the Jews laid wait for him,' when he was leaving the city, show that the hostility of his opponents was unsubdued. And the letters of Clement of Rome to the Church at Corinth at the end of the first century describe the spirit of faction as still strong there, and other old evils as reappearing again in the next generation [17].

Divisions of the letter. The unsystematic character of this letter makes an analysis more difficult than in other cases. It may, however, be divided into three parts, according to the three main subjects dealt with; (*a*) personal and ministerial, ch. i—vii; (*b*) the collection for the poor, ch. viii, ix; (*c*) indignant defence of the writer's Apostolic authority, ch. x—xiii [18]. Or the following division may be made:—

1. The opening thanksgiving, ch. i. 1–11.
2. Account of the Apostle's plans, position, and work, ch. i. 12—vii. 16.
3. Instructions as to the collection for the saints, ch. viii, ix.
4. The invective against the Judaic opponents, ch. x. 1—xiii. 1.

The letter concludes with a brief exhortation, salutation, and benediction (ch. xiii. 10–13) [19].

II. CONTENTS OF THE LETTER.

1. THE OPENING THANKSGIVING.

Ch. i. 1–11.

The greeting. Ch. i. 1, 2. As St. Paul in the first letter coupled Sosthenes with himself, so he now sends greeting from himself and Timothy. They greet the Saints not only in Corinth, but throughout all Achaia, grace and peace being here again combined (see p. 12).

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[17] See S. C. iii. 388; Hastings, *D. B.* i. 498; Stanley, *Cor.* 350.
[18] See Alford, ii. 62; Farrar, *M. B.* 243.
[19] See also *Encycl. Bibl.* i. 905; Hastings, *D. B.* i. 497.

Expression of thankfulness and sympathy[1]. Ch. i. 3–11. The Apostle now expresses his thankfulness to God for comfort in that affliction, in which he had 'known the fellowship of Christ's sufferings' (cp. Phil. iii. 10); an experience which enables him to give to others sympathy and comfort in *their* troubles. Indeed it is for the consolation and salvation of the converts that he has thus suffered, and he is assured that all who endure the like troubles will receive the same comfort. He then refers to some great danger or cause of anxiety while in Asia[2], which had made him for a time even despair of life; but from which the God in whom he trusted, and who can even raise the dead, had delivered him[3]. This is an earnest of further release to be wrought by the same power in answer to his own and the converts' prayers. Let them join their supplications and thanksgivings with his.

2. ACCOUNT OF THE APOSTLE'S PLANS, POSITION, AND WORK.

Ch. i. 12—vii. 16.

The Apostle's defence against charges of insincerity and vacillation. Ch. i. 12–22. The words which follow lead up to the main object of the letter, which is a defence of the Apostle's conduct against the charges made by his opponents. He rejoices in the testimony of his conscience (cp. 1 John iii. 21)

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[1] In this letter 'the words "tribulation" and "consolation" are inextricably intertwined, and he claims for the Corinthians a union with him in both' (Farrar, *St. P.* ii. 99).

[2] The reference may be to the peril incurred at Ephesus, either in or after the riot (see p. 55; cp. Farrar, *M. B.* 229); or to the anxieties (cp. ch. xi. 28) and disappointments about his work (see S. C. iii. 393); or to some prostrating illness (see Alford, ii. 597; Ellicott, ii. 363; C. and H. ii. 94), to which there seem to be other allusions in this letter (cp. ch. xii. 7–9; see pt. i. p. 6). The indefinite expression 'in Asia' is against the first of these interpretations.

[3] The expression 'the answer' (R. V.), or 'sentence' (A. V.) of death (*τὸ ἀπόκριμα τοῦ θανάτου*) is peculiar. It may refer to the answer or verdict of his own feelings, which, so far as human efforts were concerned, anticipated a fatal issue; but which led to perfect trust in that God, who raised Christ, and could deliver His minister, when at the point of death (see S. C. iii. 393). The word (*ἀπόκριμα*), is said to have been a medical term for a physician's opinion (see Ellicott, ii. 363).

to the perfect sincerity of his dealings with them and with all men, both in his conduct and in his letters—which, acknowledged now in part by them, will be made quite clear in that great day, when all misconceptions shall be cleared away, and he and they shall glory in each other. The change of his plans, by which he had not paid them his proposed visit before going into Macedonia[1], was due to no fickleness of purpose, such as he had been charged with. Vacillation of this kind would have been inconsistent with his whole conduct, and contrary to the spirit of that Gospel which he and his colleagues had preached among them. The life and work of Jesus Christ, which was the subject of that preaching, had one fixed purpose from first to last—the fulfilment of God's promises[2], the same God, who had stablished both him and them in Christ, and given them the earnest of the Spirit[3].

The reasons for postponing the visit. Ch. i. 23—ii. 11. There has been a good reason for the delay. It was due to his wish to spare them. Not that he claims any despotic authority over their free faith[4], but he has resolved not again to bring sorrow to those by whose greeting he ought to be made glad. Therefore he had written instead, and the letter had caused him much anguish, though its design was not to grieve them, but to convince them of his love for them[5]. Nor was the grief caused by the offender who was there referred to felt by himself only, but by all. And that offender has been sufficiently

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[1] His first intention had been to sail from Ephesus to Corinth; thence to pass into Macedonia; and then to pay a second visit to Corinth, hoping for help from these converts on his way back to Jerusalem. This plan had been already altered when he wrote 1 *Corinthians* (cp. 1 Cor. xvi. 5, 6).

[2] 'The "Yea," the emphatic "Amen," which was the especial mark of all His divine discourses, was but the expression of the perfect consummation of all the divine purposes in Him' (Stanley, *Cor.* 375).

[3] The word for earnest (ἀρραβών) means money paid as a first instalment, and pledge for the payment of the whole (cp. ch. v. 5; Eph. i. 14). The 'sealing' is the gift of the Spirit, following on baptism, as the seal of confirmation of the covenant with God.

[4] He thus guards himself against misconstruction, knowing that his opponents, ready to twist the meaning of any phrase, may represent the word 'sparing' as implying a claim to lord it even over their faith (see Farrar, *St. P.* ii. 101).

[5] Some have referred this to 1 Corinthians (see Stanley, *Cor.* 371, 376; Ellicott, ii. 367). Others to the subsequent letter taken to Corinth by Titus (see S. C. iii. 400; Hastings, *D. B.* i. 494).

punished. It is time now to show some pity, lest he should be driven to despair. Their obedience has been fully tested by the steps already taken. Let them now join with him in Christian forgiveness, that Satan may gain no advantage[6].

The tidings from Corinth. Ch. ii. 12–16. The Apostle had gone from Ephesus to Troas, and had found a great opening there; but his anxiety to meet Titus and hear his news had caused him to go on into Macedonia. There Titus had brought him tidings so gladdening, that he had felt as if he were taking part in a triumphal procession; as if his life and teaching were 'the incense of the triumphal sacrifice[7].' But alas! in such processions there are captives as well as victors, and so the same sweet perfumes which told of the salvation of some were a sign of the defeat and death of others. His work is one of heavy responsibility; but, unlike the many dishonest teachers[8], he ever preaches in all sincerity the word of God as revealed in Christ.

The Apostle's office as a minister of the new covenant. Ch. iii. 1–11. Will his opponents cavil at such words as being self-commendation? At least he does not, like these, need commendatory letters[9]; *his* credentials are his work—a letter written not with ink, nor graven on stone like the old law, but written by the Spirit 'in tables that are hearts of flesh' (R. V.; cp. Ezek. xi. 19)—the hearts of himself and his converts. The confidence he thus professes is due to no self-sufficiency (cp. ch. ii. 16), but to the divine commission, which empowers the ministers of the new covenant—a covenant not of written enact-

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[6] This perhaps means that the offender may not be driven to despair or recklessness (see Ellicott, ii. 368). Or possibly the Judaizers, who were Satan's ministers in Corinth (cp. ch. xi. 15), had represented that the offence was the natural result of Paul's preaching, which opened the way for heathen abominations by setting aside the law, and were thus 'seeking to create an irreparable breach between him and the community' (see S. C. iii. 402).

[7] See Stanley, *Cor.* 381. The word here (*θριαμβεύω*), which is rendered in Col. ii. 15 'triumphing over them,' means 'to hold,' or 'to make to take part in a triumph.' The term for the Dionysian festal procession (*θρίαμβος*) became the Latin *triumphus* (see S. C. iii. 405).

[8] The word here (*καπηλεύω*), denoting properly 'to be a tradesman' or 'tavern-keeper,' came to be used for adulterating, and this seems to be the meaning here. In R.V. mg. it is rendered 'making merchandize of.'

[9] The 'many' who corrupted the truth, had apparently brought letters of introduction to the Corinthians, and obtained such letters again *from* them to the converts in other parts of Achaia. The latter are also warned against these in this letter (cp. ch. iii. 1; see S. C. iii. 406).

ments that kill, but of a Spirit that gives new life. Yet even the old covenant of condemnation cast a passing glory on the face of its minister, Moses. How much greater must be the glory of those who are ministers of the new covenant of righteousness—a covenant, as contrasted with the former one, of surpassing and abiding glory.

Confidence inspired in such ministers. Ch. iii. 12—iv. 6. The knowledge that they are entrusted with this higher ministry gives the Apostles 'boldness of speech' (R. V.). There is no need for *them* to be veiled, as Moses veiled himself, to prevent the old glory being seen to pass away—a veil which is yet on the hearts of those [10] who, believing the law to be permanent, reject the new freedom brought by Christ (cp. John viii. 32; Gal. v. 1); but which is removed from every one who (see R. V. mg.) turns to the Lord, and receives through the Spirit release from bondage (cp. Rom. viii. 15). From that Spirit which is the Lord (see R. V. mg.), the ministers of the new covenant, beholding as in a mirror the divine glory [11], receive an ever-increasing glory for themselves. They who are so privileged can never be faint-hearted or deceitful; but are sincere and open, recognized by all as manifesting forth the truth. If that truth is veiled for any, this is due to the understanding of those hearers being darkened by the God of this world, that on these, who are perishing, the glorious light of the Gospel may not shine. So far from any self-assertion, it is Christ Jesus as Lord and themselves as His servants that His true ministers preach, giving to the world the light of that knowledge which has shone in their own hearts, and which comes from that God who at the beginning caused the light to shine out of darkness.

The Apostle's weakness and support in his work. Ch. iv. 7—vi. 10. But, though the ministry is so glorious, the ministers are frail as earthen vessels, exposed to all kinds of

[10] 'A veil,' it has been said, 'like the veil which they actually wear in the synagogue services, lies upon their hearts' (Stanley, *Cor.* 403). It is, however, doubtful whether the use of the *Tallith*, or veil, goes as far back as this; and it did not actually cover the face (see Ellicott, ii. 373). The reference is of course to the Judaizing teachers, and those who are deceived by them.

[11] This is rendered in R. V., 'reflecting as in a mirror.' But, though Chrysostom so interprets it, the word seems never to be used in this sense (see Farrar, *St. P.* ii. 104). 'The mirror cannot be either the Gospel or the heart.' The same figure, which in 1 Cor. xiii. 12 is used for 'seeing in an enigma,' as opposed to the open vision of the truth, is here applied to seeing clearly (see S. C. iii. 410).

trials, yet supported in these by a higher power; and their success may be seen to be of God. They are thus continually made to share in the sufferings and death of Jesus, that the living power of Jesus may be manifested in their perishable bodies. And these trials of the Apostle bring safety and life to the converts. The Apostle's faith enables him through all to declare the Gospel of the risen Saviour, who shall at last raise up both him and them. He suffers and overcomes suffering for their sake, that the abounding gift of grace to them may call forth a corresponding abundance of thanksgiving. So he continues labouring, decaying outwardly, but renewed inwardly; feeling that the present transient affliction will be more than compensated by the future and abiding glory—looking not at that which is visible and temporal, but at that which is invisible and eternal. For he knows that the perishable tent of this earthly body shall be replaced by a heavenly and eternal mansion [12]; so that, while clinging to this earthly vesture amid all his troubles, he groans with desire to have this covered with a heavenly vesture, so that the mortal may put on immortality (cp. 1 Cor. xv. 53) [13]. Of that glorious future God has given a pledge in the earnest of the Spirit; so that His Apostle, walking by faith, is ever of good courage while at home in the body; ready at any time to exchange this for being present with the Lord (cp. Phil. i. 21–23). His one ambition (see R. V. mg.: cp. Rom. xv. 20; 1 Thess. iv. 11 R. V. mg.) is to please Him, before whose judgement-seat every one must at last be 'made manifest' (R. V.), that he may receive the due reward of the things done in the body.

The Apostle's motive in his work. Ch. v. 11—vi. 10. Impressed with this awful sense of a judgement to come, and inspired with the 'fear' (R. V.) of the Lord, he tries, with a sincerity known to God, and recognized, as he hopes, by the converts themselves, to induce others to prepare for it. This he tells them, not in self-commendation, but that the converts may have an answer to give for him to those who boast in mere external

[12] 'His daily work (cp. Acts xviii. 3) was to him as a parable, and as his hands were making the temporary shelter for those who were travellers on earth, he thought of the house "not made with hands," eternal in the heavens' (Ellicott, ii. 378).

[13] 'He still clings to the past and present, as the links to connect him with the future. . . The groans, which he utters in the tabernacle of the body, are uttered . . . not so much from a wish to be entirely freed from the mortal part of our nature, as from the hope that it will be absorbed into a better life' (Stanley, *Cor.* 416).

advantages. His ecstasies (cp. ch. xii. 1–5), which these call madness (cp. Acts xxvi. 24), are for God's glory; his sobermindedness, which also these misrepresent, is for the converts' sake; the constraining power in both is the love shown by Christ (cp. Gal. ii. 20), who died for all, that all should henceforth die (see R. V.) to self and to sin (cp. Rom. vi. 10, 11) and live unto *Him*. So his knowledge of men, and specially his knowledge of Christ, are now purely spiritual[14]. For he who has learned this communion with Christ is a new creation (R. V. mg., cp. Gal. vi. 15)—one in whom all things are new. This, like everything else, is the gift of God, whose ministry of pardon and reconciliation through Christ has been entrusted to His Apostles; in which ministry they, as ambassadors of Christ, entreat all men to be reconciled to God through the sinless one, who bore the burden of the whole world's sins, that men might become sharers in the divine righteousness (cp. Rom. iii. 21, 22; 2 Pet. i. 4)[15]. Let not the converts then have received this grace of God, offered in the acceptable time (cp. Isa. xlix. 8), in vain; that his ministry, in which he has given no occasion for such stumbling, may not be blamed. In everything he has 'commended' (R. V.) himself as a true servant of God; by patience in all bodily sufferings and dangers and hardships[16]; by the display of the highest spiritual graces; by a divine power, an 'armour of righteousness,' with which he can overcome all defamation and persecution; being full of life and joy and resources, amid all which seems to tell of poverty and sorrow and death.

Exhortations to separate from unbelievers and from the

[14] 'To know a man "after the flesh" is to know him by the outward accidents and circumstances of his life.' Some have supposed that, in knowing Christ 'after the flesh,' Paul implies having seen Him in His ministry (cp. pt. i. p. 3). But this is improbable. The words appear to refer to the contrast between his ideas before and after his conversion (see S. C. iii. 422; Farrar, *St. P.* ii. 107). Others have regarded them as denoting an advance in spiritual knowledge *since* his conversion. There may be also in them a rebuke for the 'Christ' party at Corinth (cp. ch. x. 7; 1 Cor. i. 12), who urged the superior claims of those who had been our Lord's companions in His ministry (see Ellicott, ii. 381; Stanley, *Cor.* 428).

[15] No legal righteousness, but that which comes from faith in and union with God.

[16] For the list of hardships, compare ch. xi. 23–28. Some of these may be identified. For 'stripes and imprisonments,' cp. Acts xvi. 23, 24; for 'tumults,' cp. Acts xiii. 50, xiv. 5, 19, xvii. 5, xviii. 12, 13, xix. 23–41. On the graces and contrasts spoken of, see S. C. iii. 427–429.

impure. Ch. vi. 11—vii. 1. Having thus spoken plainly and shown clearly his affection for them, he may claim some return from them, as those no longer narrowed and hardened by passions and prejudices. Let them then first of all avoid all close relations with unbelievers; for such union is as incongruous as that of right and wrong, of light and darkness, of Christ and 'Beliar' (R.V. mg.)[17]; of the temple of the living God, which His true servants are (cp. 1 Cor. iii. 16), and idols. The old appeal of the prophet (cp. Isa. lii. 11) and promise of God's favour may be repeated now (cp. Ezek. xxxvi. 28); and such promises may well induce them to put away all defilement, and to perfect holiness.

The effect of his first letter. Ch. vii. 2–16. The Apostle now takes up again the subject introduced in ch. ii. 12, 13, and there abruptly abandoned—the tidings brought to him by Titus. He entreats the Corinthians to 'make room for him' (R.V. mg.) in their 'straitened affections' (cp. ch. vi. 12), as one who has done wrong or injury to none. He refers to the charges against him, not in reproach, but in love. The converts are in his heart for life and death; he uses no reticence towards *them*; and the news which reached him in Macedonia has filled him with joy and comfort, in spite of all the dangers and anxieties he has undergone. The coming of Titus was as a divine message of comfort, when he told how he himself had been cheered by the grief for their faults and the affection and zeal for the Apostle which these converts had shown. Having heard of these, he no longer regrets the severe tone of his letter; since the sorrow it caused was no 'worldly remorse, which has no good end,' but the godly sorrow, which works a change of mind leading to the salvation that admits of no regret (see R.V. mg.)[18]. It was a sorrow shown by them in a new earnestness, in self-defence, in indignation against the wrong, in fear of the Apostle yet desire for his presence, in zeal for God, in severity to the offender. These were the sure signs of their purity. It was to elicit such open proof of their loyalty, and not from any personal feeling, that he had written his letters; and so he is now comforted, especially through the delight shown by Titus, who has

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[17] 'Beliar' is the later Syrian and Greek form of 'Belial,' which means worthlessness. This is the only passage in N. T. in which the word occurs (see O. T. *Hist.* ii. 97).

[18] Or 'a repentance which bringeth no regret' (ἀμεταμέλητον). On the two words for 'repentance,' well represented by 'the sorrow towards God,' and 'sorrow of the world' here, see *Gosp.* i. 28, 159.

found all the assurances given as to their loyalty fulfilled. The respect with which he was received has filled this messenger with love for them, and has inspired the Apostle himself with fresh confidence and joy.

3. INSTRUCTIONS AS TO THE COLLECTION FOR THE SAINTS.

Ch. viii, ix.

The example of the Macedonian Churches to be followed. Ch. viii. 1–15. The Apostle now proceeds to a new subject, urging the converts to furnish another proof of their earnestness by giving liberally to the collection he has already required of them (cp. 1 Cor. xvi. 1). He appeals to the example of the Macedonian Churches, who, in spite of all their sufferings and poverty, have given to this fund voluntarily and beyond their power, devoting themselves entirely to the work of God and of His Apostle. He has urged Titus to bring to completion these arrangements at Corinth, that the converts there also may give abundant proof of this, as of other graces. He speaks not by way of command, but inciting them to this good work by the conduct of others; though after all the great motive is the example of Jesus Christ, enriching others through His poverty[1]. All he need do is to urge them—since they resolved on and commenced this work a year ago, before the Macedonian Churches began it—to bring it to completion, each contributing readily according to his means. There is no wish to pauperize them for the sake of others, but to establish the principle of mutual help in time of need.

The mission of the delegates. Ch. viii. 16—ix. 5. St. Paul proceeds to thank God that Titus has willingly accepted the commission to Corinth. He is accompanied by 'the brother whose praise in the Gospel is spread through all the Churches' (R.V.)[2], and who has been elected by them for this duty. The

[1] This passage is 'a striking instance of the Apostle's frequent mode of allusion to the most solemn truths of Christian Revelation, in the midst of arguments referring to what may almost be called the every-day business of life' (Stanley, *Cor.* 474).

[2] It is doubtful who is meant here. 'The general current of patristic interpretation . . . ran in favour of St. Luke' (cp. Collect for St. Luke's Day in P. B.; see Ellicott, ii. 392). The word, however, may refer to one

Apostle 'uses the precaution' of employing such delegates to avoid any further suspicion regarding his own honesty (cp. ch. xii. 17). Another messenger is added, whose earnestness has often been proved, and who has confidence in the Corinthians themselves[3]. If any inquiry is made as to the fitness of these, let them remember that Titus is his fellow worker for them, and that the others, as the delegates of the Churches, doing Christ's work, reflect their Master's glory. Let the Corinthians give to these Churches proof of their love, and justify the Apostle's boasting. Of the need of this collection he will say nothing[4]. He knows their zeal, and has boasted of it to the Macedonians, stirring up in *them* a spirit of emulation (see R.V. mg.). But these brethren are sent, that the profession of the converts may be fulfilled, that so he and they may not be put to shame.

The spirit in which the collection is to be made. Ch. ix. 6–15. Let them then be prepared to give in a spirit of liberality, and not regarding it as an 'extortion' (R.V.); for such cheerful giving is 'twice blessed,' to giver as well as to receiver (cp. Acts xx. 35). The Psalmist has told of this divine blessing (cp. Ps. cxii. 9, lxx.), and the Apostle, carrying on the figure of sowing and reaping (cp. Gal. vi. 7, 8), assures the converts of it, and tells them how their liberality will not only aid the saints, but promote the glory of God through the thanksgiving and the prayers for them of those thus relieved. He thanks God for the indescribable gift of love, which, thus manifested, may have such blessed results[5].

'who was distinguished as a preacher, or as a worker in the Gospel cause,' as well as to the writer of a Gospel (see S. C. iii. 44); and St. Luke's Gospel was probably not yet written (see pt. i. p. 104). Barnabas, Silas, Mark, Trophimus, have all been suggested (see Alford, ii. 650). It has also been said that this may have been one of the three who accompanied Paul from Greece to Asia (cp. Acts xx. 4), Sopater, Aristarchus, or Secundus (see S. C. iii. 444).

[3] The identity of this delegate, too, is uncertain. Of those suggested, Tychicus, described as 'a faithful minister' (*διάκονος*) in Eph. vi. 21; Col. iv. 7 (cp. 2 Tim. iv. 12; Titus iii. 12), seems the most likely (see Ellicott, ii. 393).

[4] The division into chapters here is misleading. 'In reality there is no new topic, and all flows on with unbroken continuity' (see Ellicott, ii. 394).

[5] The Apostle 'was perhaps chiefly contemplating the establishment of a universal brotherhood of mankind in Christ, of which this work was a prognostic and a partial realization' (S. C. iii. 450).

4. THE INVECTIVE AGAINST THE JUDAIC OPPONENTS.

Ch. x—xiii.

St. Paul's assertion of his authority. Ch. x. 1–18. The last section of this letter, which commences here, is quite different in tone from all which has preceded it[1]. The Apostle solemnly entreats those opponents, who sneer at his weakness when present[2], not to compel him to exercise in person that authority which they maintain he can only make a show of at a distance. His weapons, at any rate, as they will in such case find, are not carnal but spiritual, powerful enough to raze to the ground the strongholds of insolence, and to bring the haughty thoughts of many into a 'happy captivity' to Christ, while punishing such as remain disobedient. Those who judge by outward appearances shall learn that he has as close a communion with Christ as any of those who use that sacred name as a party watchword[3]. They shall find that their misrepresentations will be exposed, since the exercise of that authority, of which he may well boast, but which was given him for their edification and not for their destruction, will be as formidable in his personal action as in his letters. That authority does not, like theirs, depend on commendatory letters from men, who foolishly compare people by human standards. His boasting is limited to the sphere assigned him for his work by God[4], a sphere which includes these Corinthians,

[1] 'At this point the whole tone of the Epistle changes—changes so completely that, in this section of it, many have not only seen an entirely separate letter, but have even with much plausibility identified it with the stern missive alluded to in ch. vii. 8–12' (Farrar, *St. P.* ii. 110).

Others suppose that there may have been an interval between the writing of the previous part and of this, in which bad news had been brought from Corinth (see p. 58), telling how a new opponent had arrived there (cp. ch. xi. 4), whose attack on the Apostle was still more virulent and unscrupulous.

[2] The expression for 'in your presence' (R. V. *κατὰ πρόσωπον*) seems to mean 'face to face'; but others regard it as meaning 'in personal appearance' (see A. V. mg.), and as referring to the taunts of his opponents as to this (ver. 10). This 'walking after the flesh' probably means courting popularity by undue leniency towards offenders (see S. C. iii. 452).

[3] There is little doubt that this is a reference to the arrogance of the 'Christ' party (see p. 33).

[4] The word for 'rule' (A. V.) means really 'measuring rod' (*κανών*, R. V. mg.); hence 'measured space,' or 'province' (R. V.). It is the word naturalized in the English 'Canon' of Scripture (see *Gosp.* i. 15).

but does not intrude on those in which others have laboured. He trusts, however, that, through the increase of their faith, and consequently of his reputation, his work may be extended to regions yet untried. The only legitimate boasting is that which, like his, rests not on self-commendation, but on the approval of the Lord.

The Apostle's apology for his boasting[5]. Ch. xi. 1–15. Let them tolerate his folly in descending to self-commendation, which is due to his affection for *them*. He has espoused them to Christ, and would present them to Him as a pure virgin[6]; but he is afraid lest, as Eve was beguiled by the craftiness (R.V.) of the Tempter (cp. 1 Tim. ii. 13, 14), so they may be seduced from their simplicity and purity by the new teacher who has come among them. Is it well for them to tolerate one who preaches another Jesus, a different (R.V.) Spirit[7], a different Gospel (cp. Gal. i. 6, 9) from those already preached to them[8]? His own claims are as great as those of any of these 'pre-eminent Apostles' (R.V. mg.; cp. ch. xii. 11)[9]. If he is, as is asserted, a

[5] Though he has denounced self-commendation, he is compelled to 'adopt the tactics of his adversaries.' He must meet them with something of counter-boasting, which he feels to be folly, and for which he asks indulgence; but, unlike theirs, his boasting will be of his infirmities (ver. 30; see S. C. iii. 457).

His boasting really includes four points: (*a*) his having preached the essentials of the Gospel; (*b*) his disinterestedness; (*c*) his sufferings; (*d*) his sympathy (see Robertson, *Cor.* 423–426).

[6] The idea in this figure is that of 'the Church at large and every portion of it being the bride of Christ' (see Ellicott, ii. 401). Compare Eph. v. 25–27; Rev. xix. 7–9, xxi. 2, 9; also Matt. xxii. 2, xxv. 1.

[7] 'Another' (ἄλλον), distinction of individuality; 'a different' (ἕτερον), distinction of kind (see Alford, iii. 665).

[8] This may be taken in two ways: (*a*) 'He *does* so preach a different Christianity, and you do finely in tolerating him'; said 'in caustic satire and reproach' (see S. C. iii. 458; Ellicott, ii. 401; Stanley, *Cor.* 515); or (*b*) 'If he had brought a new Gospel, instead of that which I preached, there might be some excuse for your toleration; but he professes to preach the same, and in this no one can have greater claims than mine' (see Alford, iii. 665; Farrar, *St. P.* ii. 114).

[9] Some have interpreted these words of the Twelve; or of Peter, James, and John, the three 'pillars' (στῦλοι) of Gal. ii. 9. But the ironical tone here is quite out of keeping with Paul's constant courtesy and respect towards these, and what follows shows clearly that he is speaking of arrogant false Apostles. 'He compares himself with these in knowledge (xi. 5), in self-denial about support (xi. 6-21), in privileges of birth (22), in labours

mere 'layman' (see p. 49, cp. 1 Cor. xiv. 23, 24) in eloquence [10], in knowledge, as he has made clear in every way, he is inferior to none. As for his gratuitous preaching—which is actually made a ground of reproach—his thus humbling himself was for *their* exaltation, and was made possible by the liberality beforehand of other Churches, and specially by the contributions received from Macedonia, when help was needed during his stay at Corinth. This boasting of his, indulged in the region of Achaia, that he had then been burdensome to none, shall not be stopped by any; for that waiving of his rights was due to love for them, and to a resolve that they who sought occasion of attack against him should get no advantage in this matter [11]. These spurious Apostles, these professed ministers of righteousness, are in their imposture worthy followers of the arch-deceiver Satan, who can fashion himself into an angel of light; and they shall receive at last according to their works.

The Apostle's claims and sufferings. Ch. xi. 16–33. The Apostle now returns to boasting of himself, again apologizing for this folly, for which he claims no divine authority, but to which he is driven in self-defence by those who 'glory after the flesh' (see p. 56), and to whose arrogant, grasping, insulting conduct the Corinthians, for all their boasted wisdom, have tamely submitted. This tyranny has made the Apostle's own conduct seem by contrast weak; though in reality (to continue his foolish boasting) he has every qualification which they can claim. His Jewish descent (cp. Acts xxi. 39, xxii. 3; Phil. iii. 5) is as pure as that of any. In his ministry of Christ (insane though they may call him for saying this) he has done more than any [12]. In his labours and sufferings, his travels and

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and perils (23–33), in the fact that his weakness resulted from pre-eminent revelations (xii. 1–10), and (xii. 11, 12) in the supernatural signs of Apostleship' (Farrar, *St. P.* ii. 114).

[10] On 'laymen,' see p. 49. 'He seems to mean that he was unskilled in the arts of rhetorical display, on which Greeks laid so much stress' (see Stanley, *Cor.* 576).

[11] This passage has been variously explained. It is uncertain whether these pseudo-Apostles themselves received money, or professed to carry out literally the original precept (cp. Matt. x. 10) for Apostolic work. The meaning here seems to be that, through taunting Paul with lack of Apostolic prerogatives (cp. 1 Cor. ix. 1), they hoped to drive him into giving them a handle (ἀφορμή) by beginning to exact pay for his services.

[12] For the dangers and sufferings which follow, compare ch. iv. 7–10, vi. 4–10, and 1 Cor. iv. 11–13. Here alone, however, actual facts are

dangers, his privations and hardships endured for his work's sake, he stands unrivalled. And, besides all these, there is the daily pressure of work [13], and his anxiety for all the Churches he has founded, with every weak or erring member of which he suffers in sympathy. Of these weaknesses, as they may be called, he will boast; and for the truth of all he has said and is about to say, he solemnly appeals to the blessed God and Father 'of the Lord Jesus' (R. V.). To take but one, the earliest instance of those perils, he narrowly escaped capture by the ethnarch of Aretas at Damascus (cp. Acts ix. 23–25), being let down in a basket over the city wall (see pt. i. p. 14) [14].

The Apostle's revelation and thorn in the flesh. Ch. xii. 1–13. He must needs boast, though it be inexpedient, and will come now to divine visions and revelations [15]. Fourteen years ago he knew of a man who lived in Christ caught up in a trance to the third heaven [16], and even into Paradise (cp. Luke xxiii. 43; Rev. ii. 7), where he heard 'unutterable utterances'; and on behalf of one so privileged to enjoy spiritual visions he will

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enumerated, and, in comparing these with the narrative in Acts, we must remember that the date of this letter excludes all the later experiences recorded in ch. xx—xxviii of that book (see Stanley, *Cor.* 545). In the earlier part of Acts we read of only one imprisonment, that at Philippi (ch. xvi. 23, 24); of no Jewish (ver. 24) and only one Roman scourging (with rods, ver. 25), this again being at Philippi (ch. xvi. 22, 23, 37); and of no shipwreck; while it is difficult to identify any of the other details, except the perils from Jews (ch. ix. 23, 29, xiii. 50, xiv. 5, 19, xvii. 5, 13, xviii. 12), and those from Gentiles (Acts xvi. 19–24, xix. 23–41).

[13] The word (ἐπίστασις or ἐπισύστασις, cp. Acts xxiv. 12), means 'an onset,' commonly used in a hostile sense, but apparently here referring to the crowd of those wishing to consult the Apostle.

[14] The incident may be referred to simply as the first great peril after his conversion, this *one* instance being given, as he presently refers to *one* revelation (see S. C. iii. 466). Or, a more detailed narrative may have been designed, and abruptly broken off (see Stanley, *Cor.* 534). Or, this escape may be recorded as a special instance of weakness, or want of dignity (see Alford, ii. 673; Ellicott, ii. 407).

[15] These visions, some of which are referred to in Acts (ch. ix. 12, xvi. 9, xviii. 9), may themselves have been ridiculed by opponents as a proof of the Apostle's madness (see Ellicott, ii. 408).

[16] The words 'whether in the body,' &c. describe accurately 'the phenomena of consciousness in the state of trance or ecstasy' (see Ellicott, ii. 408). On 'the third heaven' and 'Paradise,' see Charles, *Book of the Secrets of Enoch*, xxx–xlvii.

glory, though for his real self he can only glory in his own weaknesses. He might, indeed, glory without incurring the charge of folly, as speaking only the truth; but he will refrain, lest he should be looked on with too great reverence. And, to prevent his thinking too highly of himself on account of this revelation, there had been given him a stake, on which he seemed impaled, which was as a messenger of Satan buffeting him [17]. His thrice repeated prayer for the removal of this had been answered by an assurance that his Master's strength is perfected in such weakness; and so all his infirmities and wrongs and sufferings are a cause of rejoicing to him, that this power of Christ may 'spread a tabernacle over him' (R. V. mg.), that in weakness he may be made strong (cp. Heb. xi. 34). This foolish boasting in which he has indulged has been forced upon him. The converts ought to have commended him, for he had given all proof among them of a power in no way inferior to those 'pre-eminent Apostles' [18] (R. V. mg.; cp. ch. xi. 5). In one thing alone could they complain of inferiority to other Churches, that he had not claimed maintenance at their hands (cp. ch. xi. 8, 9), and for this he will ask their forgiveness.

Final warnings. The proposed visit. Ch. xii. 14—xiii. 10. The Apostle's thoughts are now turning from the past to the future [19]. He is ready to come to them a third time (cp. ch. xiii. 1), and will again do without their support, for he seeks not their money, but themselves; and, like a parent labouring that he may provide for his children, he will spend himself to the uttermost (see R. V. mg.) for them; even though the more love he shows them the less he be loved. He has, however, been charged, while refusing to take money himself, with obtaining it through his agents. What proof is there of this? Did Titus and his companion thus overreach them? Was not their conduct guided by the same Spirit and in the same course as the Apostle's

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[17] On the meaning of the 'thorn' or 'stake,' see pt. i. p. 6. The proper translation seems to be 'a stake *for* the flesh,' the impaling on such stake (σκόλοψ) being 'a form of execution (cp. Herodotus, ix. 7, 8), not essentially different from crucifixion' (see S. C. iii. 469).

'He speaks of a divided experience, of two selves, two Pauls; one Paul in the third heaven, enjoying the beatific vision; another yet on earth, struggling, tempted, tried, and buffeted by Satan' (F. W. Robertson, *Cor.* 429).

[18] For 'signs and wonders and mighty works' (R. V.), see *Gosp.* i. 185.

[19] The words here may refer either to a second designed visit (cp. ch. i. 16), or to a third actual visit (see p. 27). The visit given in Acts xviii. 1–18 is of course the first visit.

own[20]? All this he does not say in self-defence, for *they* are not his judges, but God (cp. 1 Cor. iv. 3, 4). He says it for their building up in the faith; that, when he comes, he and they may not be disappointed in each other through his having to quell strife and disorder, and his being humbled with a sense of failure caused by the impenitence of those who have been guilty of sins of sensuality. For the third time he proposes coming (cp. ch. xii. 14), and these repeated warnings should establish his words, like the two or three witnesses required by the Mosaic law (cp. Deut. xix. 15; Matt. xviii. 16–18; John viii. 17). Once more let it be understood that, if he comes, he will not spare the offenders. They shall learn the full proof of his apostolate, as one who, having known the weakness and suffering of the crucified Christ, is also a sharer, as they too may be, in the power of the risen Christ; and this power he will exercise toward *them*. But let them try themselves to see whether Christ is really in them, or whether they cannot stand the test, as he hopes he himself can[21]. His prayer, however, is not for himself, but for them, that whatever his own case they may be approved, having that truth against which any authority of his is as nothing. In such proof of his weakness he will even rejoice, as showing their strength, which will lead on to the perfection for which he prays. That this may be so he writes as he has done, hoping that thus, when he is present, he may have no need to exercise sternly that authority which the Lord gave him for building up, not for casting down.

Concluding salutations. Ch. xiii. 11–14[22]. The conclusion is brief. A word of farewell; an exhortation to perfection, to comfort, to unity, to peace, that the God of love and peace may be with them. A charge to salute each other with the kiss of Christian brotherhood (cp. Rom. xvi. 16; 1 Cor. xvi. 20; 1 Thess. v. 26). A salutation from all Christians where the Apostle is writing; and his own benediction[23].

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[20] The Apostle had apparently been charged with dishonestly getting money through his emissaries under pretext of the collection.

[21] The word for 'reprobate' (ἀδόκιμος, cp. 1 Cor. ix. 27) means 'not approved after testing.'

[22] According to the view which regards ch. x—xiii as a separate letter, these concluding verses should come after ch. ix (see pp. 58, 69).

[23] 'The letter finishes with the Apostolic benediction in its completest form' (S. C. iii. 481), used by the Church in all ages at the conclusion of some of her services. In the P. B. the word 'communion' is altered to 'fellowship.'

GALATIANS

I. INTRODUCTION.

The Galatians. Of the extant letters of St. Paul addressed to Christian communities six were for European Churches, two being sent to Thessalonica, two to Corinth, one to Rome, and one to Philippi; and the other three for Asiatic Churches, those of Galatia, Ephesus, and Colossae. The letter to the Galatians is addressed not, like most others, to the people in one city[1], but to those living in a district. There is much doubt as to the particular district concerned, owing to the ambiguity of the term 'Galatia.' This was originally used for the country permanently occupied by the Gauls, who overran Asia Minor after the sacking of Rome in B.C. 390, and were subsequently driven into their narrower confines by Attalus, king of Pergamus in B.C. 230. When, however, Galatia was made by Augustus the name of a Roman province in B.C. 25, it included other districts, Lycaonia, Isauria, the south-east part of Phrygia, and part of Pisidia. The question, which has given rise to much controversy, is which of these meanings we are to assign to this name as used by St. Luke and by St. Paul[2]. If this first, then this letter is addressed to

[1] Others (cp. 1 Cor. i. 2; 2 Cor. i. 1; Col. iv. 16) may have been 'encyclical' letters, to be circulated throughout a district; but they are specially addressed to some one Church.

'Alone among the Epistles of St. Paul this is addressed, not to an individual, or to any single Church, but to a group of Churches' (Hastings, *D. B.* ii. 93).

[2] The controversy between the two views, best described as the North Galatian and South Galatian theories, may be very briefly given as follows:—

On behalf of the former it is maintained that St. Luke never calls Pisidia or Lycaonia by the name of Galatia; that in this letter there are indications of those addressed having the excitable and unstable temperament which belongs to the Gauls or Celts; that in the impassioned appeal of ch. iii. 1 St. Paul would never use what was merely an official title; that, as Phrygia,

a people of whom we read little in Acts, and the very names of whose towns, Ancyra, Pessinus, and Tavium are unmentioned in Scripture. If the second, then these Galatians include the people of Antioch in Pisidia, Lystra, Derbe, and Iconium, names so well known to us (cp. Acts xiii. 4—xiv. 23, xvi 1–5)[3].

Date and place of writing. The position usually assigned to this letter in a chronological arrangement of St. Paul's Epistles is between 2 *Corinthians* and *Romans*, to one or other of which many parts of it bear a striking resemblance. It seems to refer to the same conflict with the Judaizers as that which is conspicuous in the second letter to Corinth; and it puts forth clearly, though in a briefer and simpler form, that doctrine of justification by faith which is elaborated in the letter to the

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coupled with Galatia in Acts xvi. 6, xviii. 23, was the name of a district, not of a province, Galatia must be used in the same way; that St. Peter, too (1 Pet. i. 1), uses Galatia in the popular sense; and that the argument from St. Luke's silence as to North Galatia is of little weight, as he passes over briefly all St. Paul's work in Asia on his second journey.

On the other hand, it is maintained that, while Galatia may be used in Acts in the popular or ethnographical, and not in the political sense, St. Paul's usage is different, as is shown by his employing Asia, Macedonia, and Achaia as names of Roman provinces; that the excitable character referred to belonged to Orientals as well as to Gauls; that North Galatia would take St. Paul far away, at a time when he was in ill-health, from the Roman high-roads which he generally followed; that the reference to the collection (cp. 1 Cor. xvi. 1), the only allusion made by St. Paul to these Churches outside this Epistle, must refer to South Galatia, in the Churches of which he took such interest; and that some of the terms he employs in this letter, 'adoption,' 'covenant,' 'tutor,' &c., would only be intelligible to South Galatians.

For a fuller statement of these and of other arguments, see Lightfoot, *Gal.* 2–24; Ellicott, ii. 421, 422; Ramsay, *C. R. E.* 9–12, 105–111; Salmon, *I. N. T.* 410–412; S. C. 487, 488; Pullan, 151, 152; Hastings, *D. B.* ii. 81–93; *Encycl. Bibl.* 1589–1594, &c.

[3] The expression in Acts xvi. 6 (cp. ch. xviii. 23), 'the Phrygo-Galatic region' (see pt. i. p. 33), is explained by Bishop Lightfoot (*Gal.* 22) as 'the land originally inhabited by Phrygians, but subsequently occupied by Gauls.' Professor Ramsay (*C. R. E.* 93) takes it as meaning 'the part of Phrygia which was attached to Galatia,' as part of the Roman province. It may also be explained of 'the borderland of Galatia and Phrygia' (see *Encycl. Bibl.* ii. 1594).

Romans[4]. Others, however, would place this letter earlier; either between 1 and 2 *Corinthians*, or before 1 *Corinthians*[5]; while some have even regarded it as the earliest, others as the latest of St. Paul's extant writings[6]. So, while some would date it earlier, as written at some time in the three years which the Apostle spent at Ephesus—these, according to the usual chronology, being from A. D. 54 to 57—the opinion more generally accepted is that it was sent from Macedonia or Achaia, in the winter of A.D. 57 or spring of A.D. 58.

Occasion and object of the letter. The occasion of the letter seems to have been the receipt of unwelcome news, telling that an attack was now being made on the Apostle in Galatia, similar to that which he had just endeavoured to suppress at Corinth[7]. With this was combined the effort to insist on the circumcision of all Gentile converts, as 'the thin end of the wedge' towards enforcing on them conformity to the whole Judaic system. The letter, therefore, may be said to have two main objects; first, to vindicate St. Paul's Apostolic authority;

[4] It 'stands in relation to the Roman letter as the rough model to the finished statue' (Lightfoot, *Gal.* 49).

'It is the rough sketch, of which the Epistle to the Romans is the finished picture' (Farrar, *M. B.* 248).

[5] The advocates of the earlier date rely mainly on the controversy about circumcision, to which it refers, having sprung up early; and on the defence which St. Paul here makes of his Apostolic authority, as being suited to the first stage of his work. Also on a somewhat strained interpretation of the 'so quickly removing' (R. V.) of ch. i. 6.

The question of date is affected by that of the Churches addressed (see p. 75). The earlier date would accord with the South Galatian view; but, if the letter is written to Churches in North Galatia, this could not well have been before St. Paul's visit to Ephesus in A. D. 54 (see S. and H. *I. C. C.*, Introd. xxxviii).

See Lewin, i. 538; Moffatt, 150; Wordsworth, ii. 31–41.

[6] 'It has been placed by different critics with the earliest and the latest of St. Paul's writings, and almost every intermediate position has at one time or other been assigned to it' (Lightfoot, *Gal.* 36).

[7] These men probably claimed to be themselves Apostles, as 'missionaries sent forth from the mother Church.' St. Paul at once and emphatically contrasts with these his own claims, as no emissary of man (cp. ch. i. 1, 11, 12), but one who has a divine commission (see Salmon, *I. N. T.* 405).

secondly, to counteract the mischievous teaching of these Judaizers, who were striving to impose on the converts 'a yoke of bondage' (ch. v. 1)[8].

Characteristics of the letter. This letter has been said to bear the impress of St. Paul's personality more distinctly than any other. The rapid transitions, the varied play of feeling, the combination of sternness and tenderness—all these accord with what we gather elsewhere as to the character and style of writing of the great Apostle. So, while having many points of resemblance both to *Corinthians* in the apologetic portion and the vindication of St. Paul's authority, and to *Romans* in the doctrinal portion, as dealing with justification not by the works of a law, but by faith, it has some marked features of its own[9].

Divisions of the letter. The letter may be conveniently divided into three parts[10]:—

1. Personal: chiefly in form of narrative (ch. i, ii).
2. Doctrinal: chiefly argumentative (ch. iii. 1—v. 12).
3. Hortatory: practical application of the doctrines maintained (ch. v. 13—vi. 18).

II. CONTENTS OF THE LETTER.

1. PERSONAL AND NARRATIVE PORTION.

Ch. i, ii.

Address and greeting. Ch. i. 1–5. The letter opens with greeting from St. Paul and the brethren that are with him (cp. Acts xx. 4) to the Churches of Galatia. In this he at once anticipates the two subjects to be dealt with; declaring his own

[8] This yoke has been described as consisting of (*a*) the Jewish Levitical system; (*b*) the rite of circumcision; (*c*) the later restrictions as to the Sabbath, and other sacred days (see Abbott, 183–191).

[9] 'No Epistle is more characteristic of St. Paul than this. None bears more distinctly the impress of his personality, or proclaims its authorship more convincingly. This is true in respect to both its tone and its style' (S. C. iii. 483).

[10] See Lightfoot, *Gal.* 65–67. But see also *Encycl. Bibl.* ii. 1625.

divine commission as an Apostle, and telling of the deliverance wrought for us by Christ[1].

The occasion of the Epistle announced. Ch. i. 6–10. Then, without any such thanksgiving as is found in all his other letters, the Apostle abruptly passes on to words of reproach for these fickle converts[2]. They have soon turned from the Gospel *he* preached to another Gospel, which, perverted by false teachers, is no real Gospel at all. These and any, be he angel or man, who may preach such spurious Gospel, shall be, as he has already told them, accursed (cp. 1 Cor. xvi. 22)[3]. Are the words which he thus uses like those of one who is, as he has been charged of being, a mere man-pleaser? Do they not show that he is seeking, as a true servant of Christ, to win the favour of God, and not of man?

Vindication of the Apostle's authority. His commission. Ch. i. 11–24. His Gospel which he has preached is no human Gospel, but came to him by revelation from the Lord, when he, who had been such a strict and zealous Pharisee, surpassing many of his peers, and who had 'made havock of' (R.V.) the Church of God, had been called, in accord with God's purpose from his birth, to be the Apostle of the Gentiles. After that call, feeling he had no need to go to Jerusalem and get his commission confirmed by those already recognized as Apostles, he had retired into Arabia[4], and returned thence to Damascus. It was not till three years later that he went up

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[1] He does not address them as 'saints' or 'brethren' or 'beloved of God,' and the language used at once 'gives to this document a character quite unique' (see S. C. iii. 491).

[2] This is said by supporters of the North Galatian view to show that they inherited the character of the Celtic or Gallic race. But see p. 76.

[3] 'Let him be hateful to God.' The mention of an angel seems to exclude the idea of ecclesiastical excommunication.

The warning was probably given on his second visit, when the signs of coming trouble were already apparent.

[4] 'A veil of thick darkness hangs on St. Paul's visit to Arabia' (Lightfoot, *Gal.* 87). It is not mentioned in Acts, and the date of it is uncertain. It was probably during the 'many days' (Acts ix. 23), at the end of which he was driven from Damascus by the Jewish plot. The name 'Arabia' may be applied to the desert near Damascus, and might even include the city itself. But the view generally accepted is that the Apostle retired to the solitudes of the Sinaitic wilderness, and there, like Moses and Elijah, was prepared and strengthened for his great work. The reference to these regions in ch. iv. 24, 25, is appealed to in support of this view.

to Jerusalem (cp. Acts ix. 26–29) to visit Cephas, with whom he stayed fifteen days, seeing, as he solemnly asserts, no other Apostle, 'but only James the Lord's brother' (R.V. mg.)[5]. He then went to Syria and Cilicia, and was unknown by sight to the Churches of Judaea; though, having heard that the persecutor had become the preacher of the faith, they glorified God in him.

His relation to other Apostles. (a) At Jerusalem. Ch. ii. 1–10. An interval of fourteen years elapsed before he visited Jerusalem again (cp. Acts xv. 1–29)[6]. Then, prompted by a divine revelation, he and Barnabas journeyed thither. On this occasion he explained privately to those who were of repute the nature of his preaching to the Gentiles, that his work might not prove fruitless[7]. Titus, whom they had brought with them, was not compelled to be circumcised, for this would have been an unwise concession to the false teachers, who had crept in like spies to bring the converts into bondage. To these the Apostle is resolved never to yield in any way, that the truth of the Gospel may be retained. From those who were of repute—whatever their previous advantages may have been he cares not, for God does not judge men by these[8]—he received nothing new. At once recognizing his work, as one entrusted with the Gospel of the uncircumcision—as Peter was with that of the circumcision, both alike being empowered by the same God—they, even the leading three regarded as 'pillars' of the Church, James, Cephas, and John, greeted him with 'the symbol of friendship,' accepting this ordained division of labour. One request only they made, which really was not needed—to provide for the poor Christians in Judaea.

Relation to other Apostles. (b) At Antioch. Ch. ii. 11–21. At Antioch, too, St. Paul had maintained his independence. There he had even openly opposed Cephas, when

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[5] It is not clear whether James is here called an Apostle. He might be called so, although not one of the Twelve (see p. 165). On 'the brethren of the Lord,' see *Gosp.* i. 92, 93.

[6] Probably dating from the first visit; and not, as some maintain, from Saul's conversion.

[7] The meaning seems to be, in order that his efforts 'to establish Christianity on a liberal basis' might not be thwarted by the Judaizers (see Lightfoot, *Gal.* 104). The effort thus made to have Titus circumcised was an instance of this opposition. For the Greek construction here, cp. 1 Tim. iii. 5. For the figure of running, see p. 44.

[8] Referring to their personal intercourse with our Lord in His ministry.

the latter 'stood condemned' (R.V.) by his inconsistency[9]. After certain came from Jerusalem who were sent by James, Cephas, afraid of the Judaizers, had gradually withdrawn from eating with the Gentiles; and the other Jewish converts, and even Barnabas[10], had followed this example of dissimulation. St. Paul, seeing this deviation from the straight line of Gospel teaching, had publicly rebuked Cephas for trying to compel Gentiles to Judaize, when he, a Jew by birth, had adopted Gentile usages. Those, who were Jews by nature[11], and not sinners of the Gentiles, finding no power to justify in the works of the law (cp. Rom. iii. 20), had turned for salvation to faith in Christ, thereby putting themselves on the same level with Gentile sinners. Does this then mean that Christ is a minister of sin[12]? Not so indeed. The sin is not of those who abandon the law—for this is but to follow the teaching of the law itself—but of those who, having thus abandoned the law, and seeking to return to it, condemn themselves. They who would live unto God, having, like the Apostle, died to the law—to these old obligations—must also be crucified with Christ, dying to their old sins, and rising to a new life of faith in Him who gave Himself for them[13]. This is not to make void the grace of God. It is they that trust to a legal righteousness who make out that the death of Christ was a needless sacrifice.

2. DOCTRINAL PORTION.

Ch. iii. 1—v. 12.

The law and faith. Abraham's faith. Ch. iii. 1-14. Who has bewitched these converts, that they should become so

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[9] His act carried with it its condemnation (*κατεγνωσμένος ἦν*).

[10] This may have been the beginning of the coolness between the two Apostles, ending in the separation of Acts xv. 39.

[11] We are here led, without any real break, from the historical and personal to the doctrinal portion of the Epistle. 'It is impossible to say exactly where the speech at Antioch ends and where the comment upon it begins' (Ellicott, ii. 437). For a similar difficulty, see *Gosp.* ii. 128.

[12] If, abandoning the law, that we might be justified in Christ, we Christians descend to the level of the sinners of the Gentiles, does this mean that faith in Christ has made us worse instead of better?

[13] We here come upon that remarkable figure, peculiar to St. Paul, for breaking away from the old life, as a sharing in the death and resurrection of Christ (cp. Rom. vi. 2–11; Col. iii. 1–3, &c.).

dull, and accept such a monstrous delusion[1]; and this after he had placarded Christ crucified so clearly among them[2]? Let them look back on their own experience. Was it through obedience to the law, or through accepting the Gospel preached to them, that they first received the highly-prized spiritual gifts[3]? And, after thus beginning with what is spiritual, do they foolishly think they may go on to perfection by means of carnal ordinances, and have they therefore really suffered their many persecutions in vain[4]? Let them look, too, at what is going on now. Is it among those who rely on the law, or those who trust to the Gospel, that miraculous powers are found? And then let them turn to the case of Abraham. It was faith which was accounted to him for righteousness, and which was a blessing for all his spiritual descendants, Gentiles as well as Jews, as was foretold in that anticipatory Gospel which said that in him all the nations of the earth should be blessed (cp. Gen. xii. 3, xxii. 18, &c.). But, while they who are of faith share that blessing, all who trust to obedience to the law are liable to a curse for any breach of that law (cp. Deut. xxvii. 26); so that no one can be justified by the law, which makes life dependent on a literal fulfilment of its precepts, and it is therefore only by faith that the life which belongs to the 'righteous' (R. V.) can be won[5]. From that curse Christ, having by His crucifixion become a curse for them (cp. Deut. xxi. 23), redeemed those who were under the dominion of the law[6]; and at the same time the blessing of Abraham was

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[1] The reference in 'bewitched' (ἐβάσκανεν) is to the popular superstition of the power of the evil eye (cp. Verg. *Ecl.* iii. 103).

The Galatians were not naturally dull (ἀνόητοι; cp. Luke xxiv. 25), but they were 'intellectually shallow and frivolous' (see Ellicott, ii. 440).

[2] By the Apostle's preaching Christ crucified had been as clearly presented to them as if placarded on some wall. The word (προεγράφη) means 'was posted up.' The verb, sometimes used for 'to write beforehand' (cp. Rom. xv. 4; Eph. iii. 3), also means 'to write up in public.'

[3] 'The reference is to those spiritual gifts described in 1 Cor. xii, xiv' (Ellicott, ii. 441).

[4] Probably referring to persecutions by the Jews; though some interpret this of having received spiritual blessings, for the word (ἐπάθετε) may be used of either good or bad experiences (see Farrar, *St. P.* ii. 147).

[5] The passage in Hab. ii. 4, quoted also in Rom. i. 17 and Heb. x. 38, referred to the deliverance of the righteous in the calamities of the Chaldaean invasion.

[6] For 'redeemed' (ἐξηγόρασεν), cp. ch. iv. 5. In Eph. v. 16; Col. iv. 5,

extended to the Gentiles, that all might receive the promise of the Spirit by the same faith.

The law and the promise. Ch. iii. 15–24. The relation between the law and this promise may be illustrated by human transactions. Even a covenant between men, when once confirmed, is regarded as binding, and may not be repudiated, or 'clogged with new conditions.' So the promise made to Abraham and to his seed [7]—the expression used itself pointing to Christ—this covenant, solemnly confirmed by God, cannot be cancelled by the law given 430 years later [8]. But, if the inheritance is to depend on the observance of that law, then the promise is cancelled. The law had its definite purpose, being added as a temporary measure (cp. Rom. v. 20), dealing with transgressions till the promised Messiah should come. And that this law was of the nature of a contract is shown in its being given by the ministry of angels, and in the hand of a mediator, Moses [9]; for such mediation implies two contracting parties, whereas the promise came directly and unconditionally from God [10]. Not that the law is in any way contrary to the promise; but, as no law could justify and give life, its real effect was to include (cp. Rom. xi. 32) all men in a state of sin [11], and so prepare for the

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the same word is used (in the middle voice) for to 'buy up' the opportunity. For this redemption by Christ, cp. 1 Cor. vi. 20, vii. 23; 2 Pet. ii. 1; Rev. v. 9.

[7] The word, both in Hebrew and in LXX, though singular, is collective, and the Apostle refers it to 'Christ, and the "spiritual Israel," or Church, of which He is the Head' (see Ellicott, ii. 445). 'In Him the race was summed up, as it were,' and the blessing brought to the whole earth (see Lightfoot, *Gal.* 141).

[8] In Gen. xv. 13 and Acts vii. 6 the interval is given in round numbers as 400 years. In Exod. xii. 40, as here, it is more exactly stated as 430 years. These numbers probably include the whole time of sojourning both in Canaan and in Egypt (see *O. T. Hist.* i. 45, 127).

[9] The word for mediator (*μεσίτης*), commonly used of Moses by the Rabbis, is applied to our Lord in 1 Tim. ii. 5; Heb. viii. 6, ix. 15, xii. 24. For the ministry of angels, cp. Deut. xxxiii. 2; Acts vii. 53; Heb. ii. 2.

[10] The law has thus been shown to be inferior to the promise in four respects; (*a*) because it does not justify, but condemn; (*b*) because it was only temporary; (*c*) because it did not come direct from God to man; (*d*) because it was not like the promise, unconditional (see Lightfoot, *Gal.* 143).

[11] The law creates (Rom. iv. 15), reveals (Rom. iii. 20), provokes (Rom. vii. 7, 13), and multiplies (Rom. v. 20) transgressions (see Lightfoot, *Gal.* 143).

promise being given to those who have faith in Christ. Thus we were kept in ward under the law, as in a prison-house. Or, to change the figure, the law was our 'tutor' (R. V.), under whose supervision we were placed to prepare us for Christ [12].

The release by the Gospel. Ch. iii. 25—iv. 7. But now that faith has come, this state of pupilage is ended. This faith has made us all sons of God through Jesus Christ, into close union with whom we were baptized [13]. In this union the old distinctions of race and position and sex are abolished, for all are as one man; and they who thus are of Christ are the true children of Abraham, and heirs of the promise made to him. But, as ordinary heirs, while minors, in spite of their prospects, are like bondservants, being under the restraint of 'guardians and stewards' (R. V.) until the day appointed by the father [14], even so, during the infancy of the world, all mankind were under the mere elements of an unspiritual religion; until in the fullness of the time God sent forth His Son, born of a woman and subject to law, that He might redeem (cp. ch. iii. 13) those in bondage to law, and that men might receive the adoption of sons. And this sonship is testified to by the presence of the Spirit in men's hearts, encouraging them to appeal to God as their Father [15]. Thus, released from bondage, each is a true son, and an heir of the promise through God who adopted him.

Appeal to the converts. Their former sympathy. Ch.

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[12] In the first figure there is an idea of the bondage; in the second of the tutelage, from which Christ was to release mankind. The 'tutor' (*παιδαγωγός*) was the slave, who had charge of the child's moral training. One of his duties was to conduct him to school. But the words 'unto Christ' must not be pressed as meaning to the school of Christ, for our Lord is not here regarded as a Teacher, but as the Author of a freer life.

[13] In the expression 'did put on Christ' (R. V.)—that is, at Baptism—some have supposed there is an allusion to the Roman assumption of the *toga virilis*; others to the white robes worn by the newly baptized. The word (*ἐνεδύσασθε*, cp. Rom. xiii. 14), however, seems to denote a complete union with Christ (see Ellicott, *Gal.* 71).

[14] Both by Greek and Roman law a definite period of 'infancy' or minority was fixed, though in some cases a discretion was left to the father (see Lightfoot, *Gal.* 164). Or, the parallel may be rather a contrast between the case of the earthly father, fettered by law, and the ordinance of the heavenly Father.

[15] For the combination of Aramaic and Greek in 'Abba, Father,' cp. Mark xiv. 36; Rom. viii. 15; the latter passage being a parallel account of this adoption.

iv. 8–20. An earnest appeal is now made to the converts not to abandon this new freedom, and return to a bondage like that of the times of ignorance, before they knew, or rather were known by God. Such retrograde movement they are making in scrupulously observing times and seasons[16], and this causes the Apostle to fear lest his labours among them have been in vain. Let them become free from such ordinances, as he is, who has thus become as it were a Gentile like them. At his former visit they gave him no cause of complaint, but though the infirmity from which he was suffering (see pt. i. pp. 6, 33) might have tempted them to despise or even loathe him, they received him as if he were an angel, or the Lord Himself. But where now is the feeling in which they congratulated themselves on the Apostle's visit, being ready even to pluck out their eyes and give them to him[17]. It has been changed, it would seem, to enmity, because he has told them the truth! Those teachers who have supplanted him in their affections pay them all this court from no good motive, desiring to shut them off from other help[18], that all may be devoted to *them*. Such mutual devotion, indeed, of teachers and taught, if it were due to a good motive, were desirable when the Apostle is absent, as well as when he is with them. Would he were *now* with them, his children in Christ, for whom he has again to suffer travail pangs, till Christ be formed in them[19]; for now he would change his tone, being at a loss how to deal with them.

Allegory of Abraham's two wives and two sons. Ch. iv. 21—v. 1. The law itself, which these converts would accept as 'the principle of their religious lives,' furnishes, if they will but listen to it, an illustration of the Apostle's meaning. The account of the two sons of Abraham, the one born in the course of nature of the 'handmaid' (R. V.), the other in accord with

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[16] These converts have shown their readiness to submit to the bondage of the law by an exaggerated respect for the Jewish seasons (cp. Col. ii. 16).

[17] This probably means 'ready to give what is most precious' (cp. Deut. xxxii. 10; Ps. xvii. 8; Prov. vii. 2). For the idea of the Apostle's weak eyesight, in support of which this passage has been quoted, see pt. i. p. 6.

[18] This may be explained either of cutting them off 'from other Gentile Churches, who had accepted the freer teaching of St. Paul' (see Ellicott, ii. 452); or, of shutting them out from Christ, as trusting to ceremonial observances (see Lightfoot, *Gal.* 174).

[19] 'Until the new man, Christ, in them, receive . . . his completed and proper form' (Ellicott, *Gal.* 89). The Christian character is, he finds, yet unformed in them.

a special promise of the freewoman, 'contains' (R. V.) an allegory of the two covenants. Hagar, who bears children to be subject to bondage, represents, as her name implies, Mount Sinai in Arabia [20], and answers to the present Jerusalem [21], which, with all who trust to the Jewish law, is in bondage. But the heavenly Jerusalem, who is *our* mother (see R. V.), is free. A like figure was used by the prophet (cp. Isa. iv. 1), when, foretelling the return of the exiled Jews, he spoke of the desolate as having many more children than the married. The Christians are thus, like Isaac, children of promise; and in them, persecuted by Jews and by Judaizers, the story of Ishmael persecuting [22] Isaac is renewed. But the Scripture (cp. Gen. xxi. 10) contains an order to cast out the 'handmaid' (R. V.) and her son, as excluded from the inheritance of the free. Let the converts then hold fast to this inheritance of liberty, won for them by Christ, and not be subjected again to a legal bondage.

No compromise possible. Further reproaches. Ch. v. 2–12. The Apostle goes on solemnly to warn the converts that they cannot combine legal righteousness and faith in Christ. They who are circumcised cannot stop there—they must keep the whole law; and, as trusting to this for justification, they are 'severed from Christ' (R. V.) [23] and from His free gift of grace, which is the hope of those who are spiritually minded. For such it is this faith alone, working by love, and not any legal ordinance (cp. ch. vi. 15; 1 Cor. vii. 19), that avails. Who checked them when advancing so well in obedience to the true

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[20] Hagar is said to be the Arabic name for Sinai. Or, the meaning may be that Hagar stands for Sinai, which is in her own country of Arabia (see Ellicott, 454, 468). Another reading is, 'For Sinai is a mountain in Arabia' (R. V. mg.), i. e. in the land of bondsmen, themselves descended from Hagar' (Lightfoot, *Gal.* 178).

[21] The word (*συστοιχεῖ*) means 'stands in the same column with.' The two parallel columns in this allegory are Hagar, Ishmael, the old covenant, the earthly Jerusalem; and Sarah, Isaac, the new covenant, the heavenly Jerusalem (see Lightfoot, *Gal.* 179).

[22] In Gen. xxi. 9 the word is 'mocking.' There may be a further reference to the Arab tribes descended from Hagar, the 'Hagarites' (cp. 1 Chron. v. 10, 19), or 'Hagarenes' (cp. Ps. lxxxiii. 6), being troublesome enemies of the Israelites.

[23] The phrase (*κατηργήθητε ἀπό*) means 'ye were made nothing by being severed from Christ.' Their union with Him and their Christian life were destroyed.

doctrine[24]? This new guidance was not from God, but from a few deceivers, whose influence, if unchecked, will infect like leaven the whole community (cp. 1 Cor. v. 6). For themselves, he is confident that they will return to their former mind; and whosoever shall cause these troubles shall be judged of God. As for the charge that he himself still preaches circumcision, his persecution by the Judaizers proves its absurdity; for if he did so preach, then the stumbling-block of a crucified Messiah were removed. Would that these who disturb the peace by insisting on circumcision might themselves resort to a worse mutilation (see R. V. mg.)[25].

3. PRACTICAL PORTION.

Ch. v. 13—vi. 18.

Exhortations to spirituality. Ch. v. 13–26. The converts must not, however, abuse their freedom, and must refrain from contentions which show a carnal mind (cp. 1 Cor. iii. 3); not indulging anger or hatred to their mutual destruction, but obeying the comprehensive law of love (cp. Rom. xiii. 9). If they thus follow the guidance of the Spirit, they will be kept from fulfilling the lusts of the flesh; for between these two there is a continual antagonism, which struggle 'prevents the will from acting freely'; and they will thus also be released from the dominion of law. The results when the flesh has the upper hand are plain enough, and all who 'practise' (R. V.) such things forfeit the great inheritance which might be theirs[1]. But the

[24] The word for hinder (*ἐνέκοψεν*; cp. 1 Thess. ii. 18) means 'to break up a road.' It is thus the opposite to the word (*προκόπτω*) used in ch. i. 14; Luke ii. 52; Rom. xii. 12, for to 'clear a road,' or to 'advance.' For the figure of running, cp. ch. ii. 2; 1 Cor. ix. 24, 26; Phil. iii. 14; 2 Tim. iv. 7.

[25] The word here (*ἀποκόψονται*) may mean 'cut themselves off' (R. V.), i. e. from the Christian Society. But the other interpretation is generally adopted. Such mutilation would be familiar to these converts, as practised by the priests of Cybele.

[1] The list which is given here is clearly representative, rather than exhaustive. It includes, too, sins not commonly assigned to the flesh, as contrasted with the world and the devil. Those enumerated may be divided into (*a*) sins of sensual passions; (*b*) sins of superstition; (*c*) sins of temper; (*d*) sins of excessive indulgence (see Ellicott, ii. 458; Lightfoot, *Gal.* 207).

Christian graces, which are the fruits of the Spirit [2], are not subject to any law; and these graces are for those who, through union with their crucified Lord and Master, have mortified all carnal 'passions' (R. V.) and lusts. As those then who would live the life of the Spirit, let them walk by the Spirit's rule, free from vanity which provokes strife and which fills with envy.

Exhortation to charity. Ch. vi. 1–10. As brethren, too, they must exercise forbearance to the fallen. They who are spiritually minded must show sympathy to such, and labour to restore them [3], remembering that they themselves are liable to the same temptations. By thus bearing the burden of each other's weaknesses they will be fulfilling the law of Christ. But for any to withhold such sympathy from an idea of his own superiority is to deceive himself. Each must test his own work, and then, if it stands the test, he may rejoice as regards himself, but not as being superior to others. And each must bear his own load of responsibility [4]. Among these duties one is to be liberal in supporting spiritual teachers. And this is a duty required by that God who is not mocked, and who has ordained that the harvest shall correspond in kind as well as in degree (cp. 2 Cor. ix. 6) to that which has been sown, whether it be to the flesh or to the Spirit. They who do not lose heart in well doing will reap in due season (cp. James v. 7). Let the converts therefore, as they have opportunity, do good to all, especially to those of the household of faith (cp. Eph. ii. 19).

Conclusion. The Judaizers and the Apostle. Ch. vi.

For 'sorcery' (R. V. *φαρμακεία*), coupled with 'idolatry,' cp. Rev. xxi. 8. The word for 'factions' (*ἐριθείαι*), or 'caballings,' derived from that for 'a hired labourer' (*ἔριθος*) came to mean 'hired partisans' (cp. James iii. 14).

[2] The change of expression from the *works* of the flesh to the *fruit* of the Spirit is significant. 'The flesh is a rank weed which produces no fruit' (Lightfoot, *Gal.* 200). Compare Matt. vii. 16; Rom. vi. 21; Eph. v. 9, 11. The list here consists of those graces which were made specially prominent by Christianity; others, such as courage, highly esteemed by heathens, being unnoticed. We have also 'faithfulness' (R. V.), or 'honesty'—for 'faith' (*πίστις*) in such a list could not mean faith in God—and 'self-control' (R. V. mg. *ἐγκράτεια*; cp. Acts xxiv. 25).

[3] The word for 'restore' (*καταρτίζετε*) means 'to repair' (cp. Matt. iv. 21; Mark i. 19). It is used as a medical term for setting bones or limbs. In 1 Thess. iii. 10 it is applied to making up the defects of faith.

[4] This is not inconsistent with ver. 2. The word there (*βάρη*) means burdens which a man might get rid of; that used here (*φορτίον*) is the load (like a soldier's kit) which he *must* carry (see Lightfoot, *Gal.* 214).

11–19. The conclusion is written in 'large letters' (see R. V.)[5] by the Apostle's own hand. In it he returns to the Judaizers. Their object in expressing such zeal for carnal ordinances, and compelling others to be circumcised, is simply to divert persecution for the new faith from themselves to these converts; and they show their inconsistency in not keeping the other ordinances of the law. *They* desire to boast publicly of the convert's submission; but the Apostle's only boast is in the cross of Christ, through which he has severed all connexion with the world[6]. For those, who have thus become a 'new creation' (R. V. cp. 2 Cor. v. 17), such distinctions as that between circumcision and uncircumcision are as nothing (cp. ch. v. 6; 1 Cor. vii. 19). On all who walk after this rule the Apostle invokes peace and mercy, as belonging to the true Israelites (cp. ch. iii. 29; John i. 47; Rom. iv. 16; Phil. iii. 5). As one bearing in his body the 'brands of Jesus' (see R. V.)[7] he demands that they who impugn his Apostolic authority should leave him in peace, and he concludes with a brief benediction.

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[5] These are variously explained as rude characters due to inexperience in writing, or to physical infirmity, or to weak eyesight (but see pt. i. p. 6). But it was more probable that they were used (like our printing in capitals) to mark the words as emphatic.

[6] 'So that the one is absolutely separated from the other. *Alter pro mortuo habet alterum*' (S. C. iii. 536).

[7] Temple slaves were commonly branded, to show to what temple or deity they were attached. The Apostle 'points to the scars of wounds received in his Master's service' as *his* credentials (see Ellicott, ii. 463).

ROMANS

I. INTRODUCTION.

The Jews in Rome. We learn from various sources that at the time this letter was written there was a considerable settlement of Jews in Rome. The origin of this dates from the time of the Maccabees in the second century B.C., but the first arrival of Jews in any considerable number was the crowd of captives carried there by Pompey after the capture of Jerusalem in B.C. 63. These were sold as slaves, but apparently were soon freed again. Though despised and hated by the Romans generally [1], the Jews were treated with marked favour by Julius Caesar and by Augustus, and were allowed a quarter of their own on the opposite side of the Tiber, whence they spread to other parts of the city. Under Tiberius they were at first undisturbed, till in A.D. 19 a scandalous fraud led to 4,000 of them being banished to Sardinia, and to their religion being for the time prohibited [2]. Another decree of banishment for all Jews was passed under Claudius (cp. Acts xviii. 2) about A.D. 52; an edict which, according to the writer, was due to disturbances among them instigated by one 'Chrestus [3].' But the effect of

[1] 'The favour of the Caesars was in marked contrast to the contempt and hatred with which the Romans in general looked upon the Jews' (S. C. iii. 4). There are many passages in classical writers in which this general dislike of the Jews is referred to.

[2] According to Josephus (*Ant.* xviii. 3. § 5), they got money from a lady proselyte under pretence of designing to send it to Jerusalem. This edict, however, was really due to the influence of the notorious Sejanus, and may have been caused by 'fear of secret political machinations' (see Ellicott, ii. 197).

[3] There may be in the passage (see pt. i. p. 42) a confusion between '*Chrestus*' and '*Christus*,' and a reference to brawls between the Jews and Christians in Rome. Or, the excitement about the coming kingdom of

this did not last long, for we find that Aquila and Priscilla among many others soon returned to the capital (cp. Rom. xvi. 3). They were allowed to continue their national worship, and carried on vigorously in secret the work of proselytizing, soon becoming a formidable factor in the population of the city.

The founding of the Christian Church at Rome. The question of the origin of the Christian Church at Rome has given rise to much controversy. The different views may be ranged under four heads: (*a*) That it was founded by St. Peter; (*b*) That it was founded by St. Peter and St. Paul jointly; (*c*) That Christianity was introduced by the 'sojourners from Rome' (R. V.) present on the day of Pentecost (cp. Acts ii. 10); (*d*) That groups of Christians, who were attracted to Rome from different places, coalesced there.

(*a*) Rests mainly on the supposition that 'Babylon' in 1 Pet. v. 13 stands for Rome (cp. Rev. xiv. 8, xvi. 19, xviii. 21), and that St. Peter was therefore living at Rome when he wrote that letter; and on a tradition recorded by certain early Christian writers. But it is clearly inconsistent with St. Paul's statement in this very letter (ch. xv. 20) that he would not build on another man's foundation. It would be strange too, if St. Peter was the founder, that there is no reference to him in this letter, and it appears from Acts xv. and Gal. ii. 1–9, that St. Peter remained for a considerable time at Jerusalem[4].

(*b*) Rests on passages of early Christian writers, especially on certain statements and quotations in Eusebius (*H. E.* ii. 25, v. 8, &c.)[5]. The common tradition that the two Apostles were martyred together has not much bearing on the question of the joint founding of the Church. We should certainly expect some reference in this letter to such union in Apostolic work, and also

Messiah may have aroused suspicion here as elsewhere (see pt. i. p. 38). 'Chrestus,' however, was a common name among slaves (see S. and H. *I. C. C.* xxi).

[4] 'A distinct *alibi* can be proved . . . showing that, at the time of the Apostolic Council in A. D. 52, not only was Peter at Jerusalem, but Jerusalem had been up to that time his head quarters' (Ellicott, ii. 197).

[5] See S. C. iii. 5, 6.

in the Epistles of the first imprisonment at Rome. But there is none, and St. Paul claims the Romans as part of his special work as the Apostle of the Gentiles (ch. i. 5, 6, 13).

(*c*) Has some show of probability in the significant mention in Acts ii. 10 of 'both Jews and proselytes' (R. V.), who were pilgrims from Rome, being present at the descent of the Spirit. But the knowledge of the new faith in these men, who would naturally return before they could receive full instruction, would be too rudimentary for the work of founding a Church[6].

(*d*) Appears to be the true explanation[7]. We know that there was constant communication between Rome and the East, especially the three cities of Antioch, Corinth, and Ephesus; and we may infer that groups of Christians from these and from other places found their way to the capital, and were brought together into one community there. 'The exigencies of commerce,' attendance at the periodical festivals at Jerusalem, and the edicts of banishment, would all combine in furnishing opportunities for such converts to carry the good news to Rome[8]. The list of names in ch. xvi points to those of different nationalities, some but not all of whom were St. Paul's converts, being combined in the first body of Christians there[9].

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[6] The mention of a synagogue of the *Libertini* at Jerusalem (Acts vi. 9) has suggested another way in which the Gospel may have reached Rome early; others, like St. Paul himself, having received their first impressions from the close reasoning and fiery eloquence of St. Stephen (see Farrar, *St. P.* ii. 167).

[7] See S. and H. *I. C. C.* xxviii.

'We must look rather to the constant stream of movement to and fro than to the result of so momentary an impression as that of this one festival' (Hastings, *D. B.* iv. 297).

[8] See Smith, *D. B.* iii. 1054.

'Early Christianity was largely self-propagating' (cp. Acts viii. 4). This has been described as 'a process of quiet, and as it were, fortuitous filtration.' By 'such a process, initiated, suspended, and renewed on different occasions,' Christianity probably settled at Rome (see Expos. *G. T.* ii. 559).

[9] This chapter shows that 'within the Christian community itself there were many various sections'—Jews of Palestine, Jews of the dispersion, and Gentile Christians, some of whom were St. Paul's own converts, some

Composition of the Church at Rome. As to this again there have been different opinions. Some, regarding ch. ix—xi as 'the centre of gravity of the Epistle,' have maintained that it was intended for Jewish Christians [10]. Others noticing that St. Paul in certain passages (cp. ch. i. 5–7, 13–15, xi. 13, xv. 15, 16) distinctly appeals to his readers as Gentiles, consider that these were the chief element in the Church [11]. The reconciliation of such views seems to lie in the suggestion that the converts were mainly proselytes, Jewish in feeling, Gentile in origin [12]. This view best explains how, while they are addressed as Gentiles, the Apostle still treats them as familiar with Jewish teaching, and interested in Jewish privileges [13].

Place and date of writing the letter. There is little room for doubt as to both of these. There are clear evidences of the place being Corinth. The letter is taken to Rome by Phoebe, a servant or 'deaconess' (R. V. mg.) [14] of the Church at Cenchreae (ch. xvi. 1), the eastern port of Corinth. A salutation is sent from Gaius (cp. 1 Cor. i. 14), whom the Apostle describes as his host; from Erastus, the 'treasurer' (R. V.) of the city (cp.

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his helpers, others personally unknown to him (see S. C. iii. 8). For the question whether the chapter really belongs to the Roman letter, see p. 125.

[10] On this view and its refutation, see S. and H. *I. C. C.* xxxii; Expos. *G. T.* ii. 566. It is remarkable that, when St. Paul meets the chief of the Jews in Rome, they either are ignorant or affect ignorance of the tenets of the new faith (cp. Acts xxviii. 22).

[11] 'St. Paul regards the Church as broadly and in the main a Gentile Church. It is the Gentile element that gives it its colour' (S. and H. *I. C. C.* xxxiii). 'The mass of the Roman believers consisted of Gentiles' (Lewin, ii. 42). 'The Christian Church, consisting mostly of Gentiles, would absorb into itself the Jews who joined it' (Alford, ii. 36).

[12] 'The Roman community as a whole is treated as Gentile in its elements, but Jewish in its ideas and feelings. A class of men corresponding to this description existed all over the Hellenistic Jewish world in *the proselytes*' (*οἱ σεβόμενοι*: Hastings, *D. B.* iv. 298).

[13] 'The Christian Church at Rome was composed of three elements; partly of converted Jews, partly of converted pagans, but probably very largely of converted proselytes' (Abbott, 213). See also note 9.

[14] It is inferred from her thus acting independently that she was a widow (see C. and H. ii. 166).

2 Tim. iv. 20); and from Timothy (ch. xvi. 21) and Sosipater (or Sopater), whom we find among the Apostle's companions in travel (cp. Acts xx. 4). St. Paul, when he wrote the letter, was just setting out for Jerusalem with the contributions for the poor saints there from Macedonia and Achaia (ch. xv. 25, 26), and this brings the time to the end of his three months' (cp. Acts xx. 3) stay at Corinth (cp. Acts xxiv. 17; 1 Cor. xvi. 3, 4; 2 Cor. viii. 1, 2, ix. 1, 2). The date may therefore be placed in the spring of A.D. 58, this letter thus being probably the last of those written on the third missionary journey[15].

Occasion and object of the letter. St. Paul had for some time contemplated a visit to Rome. This, part of the great scheme he 'purposed in the Spirit,' was to follow after his journey through Macedonia and Achaia to Jerusalem (cp. Acts xix. 21). Carrying out this plan he has reached Corinth, and seems now, after quelling the opposition there, to be enjoying a brief respite from his anxieties[16]. As he cannot immediately visit the Roman Church, he employs this time in preparing them by means of a letter for his arrival. He tells them (ch. i. 10–15, xv. 22–33) how he has longed to come to them. This longing is doubtless due in part to what he has heard of their faith (ch. i. 8), from Aquila and Priscilla and others, but there are further reasons. Himself a Roman citizen (cp. Acts xvi. 37, xxii. 25–28), he is deeply impressed with a sense of the dignity and power of the imperial city[17], and 'considers himself called by the Spirit,' as the

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[15] 'The date of this letter is fixed with more absolute certainty and within narrower limits than that of any other of St. Paul's Epistles' (Smith, *D. B.* iii. 1053).

[16] 'Towards the close of his few months in this city, having cowed by his presence a factious opposition, he seems to have enjoyed one of those bright interspaces of rest and calm which occur in even the most troubled life' (Farrar, *M. B.* 274).

[17] The imagery of citizenship has impressed itself upon his language: cp. Acts xxiii. 1; Phil. i. 27 (see R. V. mg.), iii. 20 (see R. V.), in all of which the word in the original tells of life as a citizen.

'We cannot fail to be struck with the strong hold that Roman ideas had on the mind of St. Paul' (Ramsay, *C. R. E.* 147).

Apostle of the Gentiles (ch. i. 5, 6), to make Christianity the religion of the Roman world[18]. He has had reason also to regard Roman institutions and authority as the restraining power (cp. 2 Thess. ii. 7) against the forces of evil which resist the new faith[19]. He designs, too, to carry his labours still further westward, and hopes to be helped by the Romans on his journey to Spain (cp. ch. xv. 23, 24)[20].

While this may be called the 'prompting occasion' of the letter, its main object[21] was to proclaim to this important Church, and through it to the world, the universality of man's sin and of God's free grace[22]. This letter had not, like those to the Corinthians and Galatians—Churches which St. Paul had visited, and in which his authority and teaching had been assailed—a controversial purpose[23]. But it aimed at settling those questions and jealousies, which had arisen wherever both Jews and Gentiles were invited to join the new faith, and which the Apostle feels and had learned from others to be a special danger for the converts in the imperial city. And, while dealing with these, he explains to all men and for all time the true religious history of mankind—'the philosophy of the plan of salvation.'

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[18] St. Paul 'considered himself called by the Spirit' to this work (see Ramsay, *C. R. E.* 60).

[19] See S. and H. *I. C. C.* xiv. 'The worst persecution of the Christians had been while Judaea was under the rule of a native prince' (cp. Acts xii. 1).

[20] The Apostle, however, must have felt some doubt of ever carrying out his design. 'He is going to Jerusalem, and has a sad foreboding (cp. ch. xv. 31) of what may await him there' (Pullan, 162).

'He was setting out in readiness not only to be bound, but to die at Jerusalem for the name of the Lord Jesus (cp. Acts xxi. 13). In a sense, therefore, this Epistle might be called his testament' (Expos. *G. T.* ii. 569).

[21] 'The *occasion* of writing an Epistle is one thing, the great *object* of the Epistle itself another' (Alford, ii. 37; cp. S. C. iii. 8).

[22] 'The great characteristic of this Epistle is its universality.' The truths expounded in it are '(*a*) that all men are guilty before God; (*b*) that all need a Saviour; (*c*) that Christ died for all; (*d*) that we are all one body in Him.' It thus proclaims 'the universal prevalence of human corruption, and the universal effusion of divine grace' (see Wordsworth, iii. 200).

[23] See S. and H. *I. C. C.* xxxix.

Characteristics of the letter. As a natural result of this object, the letter, while retaining the epistolary form, bears more resemblance to a treatise than any other of St. Paul's writings[24]. Though addressed to the Church at Rome, as preparing the way for his intended visit, and as having special regard to the needs and circumstances of the converts there[25], the didactic element, both in the doctrinal and practical parts, is suitable to all men. While exposing unsparingly both the profligacy of the Gentile world, and the arrogance of the Jews, the letter has little of a polemical character about it[26], and the arguments of objectors are here dispassionately stated and discussed[27]. Designing to define the relative position in the new Church of Jews and Gentiles, St. Paul shows that both alike are subject to the wrath of God, and both alike are partakers of His grace; and, after having thus humbled the pride of the Jews, he dwells upon their special privileges, and warns the Gentiles against presuming too far on their new position[28]. Recent troubles have led the Apostle to dwell much in thought on the way of reconciling the feelings of these two elements in the new Church, and no converts are so well fitted to receive and consider a statement of these rival claims as those in the great capital of the world[29].

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[24] 'It is the most like a theological treatise of any of the N. T. writings' (Ellicott, ii. 195).

'He addresses here for the first time a Church which he has not visited. The result is a more detailed exposition of doctrine than is his wont in other Epistles' (Vaughan, *Rom.* xxiii).

'The Epistle to the Romans is more of a treatise than a letter' (Smith, *D. B.* iii. 1056).

[25] See Hastings, *D. B.* iv. 298.

[26] See S. and H. *I. C. C.* xxxix, xl.

[27] Thus 'some parts of the Epistle are constructed in the shape of a theological dialogue' . . . 'The Apostle enters into the feelings, sympathizes with the difficulties, and even seems to be swayed by the prejudices' of his adversaries (Wordsworth, iii. 189).

[28] See Alford, ii. 38. 'He was a stranger personally to the Roman Church . . . and we cannot but admire the delicate turns by which he seeks to avoid giving offence in edifying a Church already of some celebrity' (Lewin, ii. 42, 43).

[29] 'The aim from beginning to end is conciliation—conciliation of claims, conciliation of doctrine, conciliation of practice' (Lightfoot, *B. E.* 315).

In its doctrinal aspect the letter may be described as 'containing a more general and systematic statement of Christian truth than any other[30].' The account of it as 'a compendium of Christian doctrine' may be somewhat too wide, while that which limits its subject to the doctrine of justification by faith is too narrow. The key-note of the letter is struck in ch. i. 16, 17, where the Gospel is said to be for all 'the power of God unto salvation.' The answer to the great question how man is to become righteous in the sight of God is given in an account of 'great redemptive acts on the part of God,' and 'the apprehension of these acts and of their Author Christ on the part of the Christian, with the consequent 'self-surrender to the divine influence[31].'

Integrity of the letter. Certain peculiar features in the last two chapters of the Epistle have led many to suppose that it was either designed as an encyclical letter, to be sent to other Churches as well, the personal matter in the last chapters being omitted; or that a shorter recension, without these chapters, was afterwards written for general use[32]. There are said to be four distinct endings to the letter (ch. xv. 33, xvi. 20, xvi. 24, and xvi. 25–27)[33]; and some have maintained that these mark its various terminations as sent to different Churches. Others have denied altogether the genuineness of the last chapter. Different sugges-

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[30] See S. C. iii. 9.

[31] See S. and H. *I. C. C.* xlviii.

[32] 'The shorter recension was, I suppose, an afterthought, being an attempt to divest it of all personal matter, and to make it available as a circular letter or general treatise' (Lightfoot, *B. E.* 315).

The solution is 'that the Apostle, after concluding the argument of the Epistle, made various additions of a personal nature with reference to himself and his friends as they occurred to his mind, and then summed up the whole argument in ch. xvi. 25–27' (Pullan, 159).

[33] It has, however, been pointed out that the first of these is not like one of St. Paul's benedictions; that the second and third are really the same—being variously placed in earlier MSS., and then given twice—and that the last, if genuine, is not a benediction, but a doxology (see Lightfoot, *B. E.* 307, 308).

tions have been made respecting it, but its position as an integral part of the Epistle has been well maintained[34].

Divisions of the letter. The letter may be broadly divided into two parts; the first (ch. i—ix) mainly doctrinal, the second (ch. xii—xvi) mainly practical.

The following may be taken as a fuller analysis:—

1. Salutation, thanksgiving, and personal wishes. Ch. i. 1–17.

2. Universality of sin. Salvation by the Gospel. Ch. i. 18—v. 20.
   (*a*) The Gentiles guilty. Ch. i. 16–32.
   (*b*) The Jews also guilty. Ch. ii. 1—iii. 20.
   (*c*) The new way of righteousness. Ch. iii. 21–31.
   (*d*) Relation of this to Old Testament. Case of Abraham. Ch. iv. 1–25.
   (*e*) Blessedness of this new way. Ch. v. 1–21.

3. The moral consequences of this new doctrine. Ch. vi. 1—viii. 39.
   (*a*) Dying to sin. Release from bondage. Ch. vi. 1—vii. 6.
   (*b*) The law and sin. Ch. vii. 7–25.
   (*c*) Sanctification by the Spirit. Ch. viii. 1–39.

4. The history and position of Israel. Ch. ix—xi.
   (*a*) Justice of their rejection. Ch. ix. 1–29.
   (*b*) Causes of their rejection. Ch. ix. 30—x. 21.
   (*c*) Rejection partial and temporary. Ch. xi. 1–36.

5. Practical exhortations. Ch. xii. 1—xv. 13.
   (*a*) To moral and social duties. Ch. xii. 1–21.
   (*b*) To loyalty, love, and watchfulness. Ch. xiii. 1–14.
   (*c*) To toleration. Strong and weak. Jews and Gentiles. Ch. xiv. 1—xv. 13.

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[34] The number of persons addressed by name in a Church never yet visited by St. Paul has been urged as an objection, but there is no reason to doubt 'the historical tradition which makes this chapter an integral part of the Epistle addressed to Rome' (Expos. *G. T.* ii. 582). For a full discussion of the whole question, see S. and H. *I. C. C.* lxxix-xcviii; Lightfoot, *B. E.* 287-374.

6. Epistolary conclusion. Ch. xv. 14—xvi. 27.
   (*a*) Personal explanations. Ch. xv. 14–33.
   (*b*) Salutations and conclusion. Ch. xvi. 1–27[35].

II. CONTENTS OF THE LETTER.

1. SALUTATION, THANKSGIVING, AND PERSONAL WISHES. Ch. i. 1–17.

The greeting to the Roman converts. Ch. i. 1–7. We have here an opening which includes a clear statement of St. Paul's office[1], especially as the Apostle of the Gentiles—of the nature of that Gospel which he proclaims as the fulfilment of the promise in O. T. Scriptures—of the divinity of Jesus Christ as attested by His resurrection[2], and of the position of the Roman Christians themselves among those called by this Gospel to be saints unto obedience of faith[3]. Such an expansion of the usually brief greeting is natural in addressing the Church of the imperial city, and one which St. Paul has not visited.

The Apostle's thankfulness and desire to visit them. Ch. i. 8–17. The Apostle now expresses his thankfulness for the world-wide fame of the converts' faith. He solemnly declares that the hope of a prosperous journey to them has been the subject of his unceasing prayer. He has longed to come, that

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[35] 'We possess in the doxology at the end of the Epistle (ch. xvi. 25–27) a short summary made by St. Paul himself of its contents' (S. and H. *I. C. C.* i).

[1] 'He delivers with more than usual solemnity his credentials and commission' (Ellicott, ii. 202). For 'separated' (ver. 1), cp. Acts xiii. 2; Gal. i. 15.

[2] Some have explained 'according to the Spirit of holiness' (*κατὰ πνεῦμα ἁγιωσύνης*) of the Third Person of the Trinity; others of our Lord's divine, as contrasted with His human nature (*κατὰ σάρκα*). But the contrast seems rather to be between the human 'flesh' of the Incarnate Son and the human 'spirit, distinguished from that of ordinary humanity by an exceptional and transcendent Holiness' (see S. and H. 9). 'The words "of the seed of David" cast a hint back at the promise spoken of' (Alford, ii. 290).

[3] This may mean either (*a*) the obedience which springs from faith; or, (*b*) the surrender of the heart to faith, or to 'the faith' (R. V. mg.; cp. Acts vi. 7).

he may impart to them some spiritual gift which will stablish them in that faith; or, rather, that he and they may comfort and edify each other[4]. This desire has at times advanced to a definite purpose, but so far he has been prevented from thus reaping fruit of his labours among *them*, as among other Gentiles. He is bound to preach the Gospel to all such, whether civilized and learned or not, and he has been ready to do this at Rome also. That Gospel, however humble some may consider it[5], is a divine power bringing salvation to all who accept it, Jew and Greek alike; a revelation of God's righteousness, leading on from first belief to firm conviction[6]; like that ever-growing faith which the prophet Habakkuk (ch. ii. 4) once declared would save some amid the horrors of the Chaldaean invasion[7].

2. UNIVERSALITY OF SIN. SALVATION BY THE GOSPEL.

Ch. i. 18—v. 20.

(*a*) THE GENTILES GUILTY.

Ch. i. 18–32.

. **The ignoring of the God of nature.** Ch. i. 18–23. But there is another revelation—that of God's wrath ready to descend on all those who suppress the truth in their unrighteousness[1]. And these cannot plead ignorance; for God gave them from the first, through their natural faculties, a knowledge of His invisible attributes—of His everlasting power and divinity, as

[4] Lest what he has just said should seem to these strangers to be a usurping of authority, he explains that he hopes the benefit of such intercourse will be mutual. 'A beautiful example of St. Paul's humility!' (S. C. iii. 59).

[5] 'Even there, in the imperial city itself, I am not ashamed of my message, repellent and humiliating as some of its features may seem' (S. and H. *I. C. C.* 22).

[6] It is for these 'a progressive revelation, tending to produce a higher degree of faith as its result' (S. C. iii. 61).

Compare the expression 'from strength to strength' in Ps. lxxxiv. 7, and 'from glory to glory' in 2 Cor. iii. 18 (see Wordsworth, iii. 209).

[7] 'The same thing is true of all times; the secret of the life of the righteous is faith' (Vaughan, *Rom.* 11).

[1] 'This message of mine,' the Apostle means, 'is the one ray of hope for a doomed world. The only other revelation, which we can see all around us, is a revelation not of the righteousness, but of the wrath of God (S. and H. *I. C. C.* 39).

manifested in the visible creation (cp. Acts xiv. 17). So they are without excuse[2], because, in spite of this knowledge, they gave Him no honour or thanks; but in their self-conceit they were made fools, with vain imaginations and clouded understanding, substituting the grossest forms of idolatry[3] for the worship of the glory of the eternal God.

The moral degradation. Ch. i. 24–32. As a punishment for thus serving the creature rather than the Creator, God gave them up to follow their own depraved lusts as reprobates who had wilfully ignored Him; so that they have been filled with and have indulged unnatural passions, and been guilty of all kinds of wickedness[4]—those sins which spring from hatred and pride, as well as from passion. Though knowing well the sentence of death against such offences, not only do they themselves practise them, but encourage others to do so.

(*b*) THE JEWS ALSO GUILTY.

Ch. ii. 1—iii. 20.

Gentiles and Jews alike guilty. Ch. ii. 1–16. Turning now to the Jews, and preparing to prove that they too are guilty in God's sight, the Apostle first veils his attack under the general statement that *every one* who condemns others is himself open to the same criticism[5]. It is vain to hope to escape the just judgement of God against all who practise such things, and it is reckless to abuse God's forbearance, which delays punishment only that men may repent. To do this is to 'heap up arrears of wrath' against the great day, when God will render to every man

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[2] The expression (εἰς τὸ εἶναι) means rather 'to the end that they may be.' God's purpose was to leave nothing undone on His part the omission of which might give men an excuse for sin' (S. C. iii. 64).

[3] 'The image of corruptible man' has special reference to the anthropomorphic religion of Greece and Rome. The creature worship was specially characteristic of the Egyptians (cp. Juvenal, *Sat.* xv. 1–8; see Ellicott, ii. 207).

[4] In the list which follows 'a certain amount of grouping is noticeable': (*a*) general terms for wickedness; (*b*) sins of hatred and malice and slander; (*c*) sins of arrogance and self-will; (*d*) 'a somewhat miscellaneous assortment' (see S. and H. *I. C. C.* 47). There is one which stands alone, which may be either 'hated of God' (A.V.) or 'hateful to God' (R.V. θεοστυγεῖς).

[5] He 'approaches the Jew with gentleness,' so as not to exasperate him by abrupt denunciation' (see Wordsworth, iii. 212).

according to his works (cp. Prov. xxiv. 12; Eccles. xii. 14; Matt. xvi. 27; 2 Cor. v. 10). Then He will give eternal life to those who by patient well-doing have sought this glorious reward; while upon the 'factious' (R. V.) and disobedient and evil-doers, both Jew and Gentile, will come anger and wrath and tribulation[6]; for God is no respecter of persons (cp. Acts x. 34; Gal. ii. 6; Eph. vi. 9; Col. iii. 25). All who have sinned shall be punished; the Jews being judged by that written law which they have heard (cp. Acts xiii. 27, xv. 21) and yet have broken, the Gentiles by the unwritten law of conscience, their recognition of which is shown in the conflict of reasonings which they undergo[7]; both of these alike being condemned at 'the great assize,' when Christ shall come to judge the world (cp. John v. 27; Acts xvii. 31).

The arrogance of the Jews. Ch. ii. 17–29. The Apostle now turns directly to those who bear this name of Jews, and who boast in their exclusive knowledge of God and of His will, and of moral excellence as revealed in His law. These, who profess to guide and enlighten and teach the blind and foolish and ignorant, themselves break the very commandments they urge others to observe. They make gain by robbing the temples of the idols they denounce[8], and by these inconsistencies cause the name of God to be dishonoured among the Gentiles (cp. Isa. lii. 5; Ezek. xxxvi. 20, 23). Circumcision again, the prized badge of God's peculiar people, is only valuable for those who keep the law given to that people. Otherwise it is no better than uncircumcision, and the uncircumcised Gentile who, guided by his conscience, keeps the moral law, condemns by his conduct those who, having the written law and circumcision, violate its precepts. For the true mark of distinction is not of the flesh—such as that of which the Jews boast—but of the heart and

[6] On the Jew *first*, 'because of his fuller knowledge, and therefore deeper responsibility' (Farrar, *St. P.* ii. 200).

[7] Their thoughts are personified as arguing for the prosecution or defence. The 'meanwhile' of A. V. destroys the meaning of the passage. The words (*μεταξὺ ἀλλήλων*) mean 'between one another,' thought striving with thought.

The law of God manifested in the law of Moses, and fully revealed in Jesus Christ, is 'partly written in men's consciences' (see Alford, ii. 309).

[8] Some have explained the word here (*ἱεροσυλεῖς*) of keeping back the Temple dues (cp. *Gosp.* i. 111), or robbing God of His offerings (cp. Mal. iii. 8–10). But the mention of idols just before accords better with the meaning given above (cp. Acts xix. 37).

spirit, and the true Jew receives his praise not from men, but from God[9].

Objections answered. Ch. iii. 1–8. But, it may be objected, if such be the ground of acceptance with God, the Jew would seem to have no advantage at all! Not so. The Jews alone were entrusted with the promises of God as revealed in the O. T.[10]. And the unbelief of some, who have rejected the fulfilment of these promises, cannot affect the faithfulness of God. God must, as the Psalmist expressed it (Ps. li. 4), be justified in His sayings, though all men be convicted of falsehood. Nor, if the unrighteousness of men sets off the righteousness of God, does this make God's punishment of sinners an injustice (cp. Gen. xviii. 25). That man's falsehood acted as a foil to God's truthfulness is not, as some falsely accuse the Apostle of maintaining, a reason for doing evil that good may come. Any who so argue are rightly condemned[11].

Universal moral failure. Ch. iii. 9–20. Are the Jews then 'in worse case' (R. V.) than the Gentiles[12]? No—all alike are under the dominion of sin. This universal corruption is described in the O. T. All have sinned, as its writers imply[13]. And this 'law[14]', specially addressed to Jews, includes them too as subject

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[9] The name 'Jew' is a contraction of 'Judah,' which means 'praise' (S. C. iii. 81; cp. Gen. xxix. 35, xlix. 8). Thus the name of a single tribe was used for the whole nation after the overthrow of the northern kingdom (see Stanley's *Jewish Church*, 382).

[10] For 'the oracles of God' (*τὰ λόγια τοῦ Θεοῦ*), cp. Acts vii. 38; Heb. v 12; 1 Pet. iv. 11. The phrase, which may stand for the whole of the O. T., seems here to refer especially to 'the law given from Mount Sinai and the promises relating to the Messiah' (see S. and H. *I. C. C.* 70).

[11] 'There needs no further answer to such blasphemies. Their framers have already the mark of perdition upon them' (Vaughan, *Rom.* 52).

[12] Some explain the word here (*προεχόμεθα*) by 'do we excuse ourselves?' (R. V. mg.); others, 'do we excel?' (see A. V.); which is the force also of another reading (*προέχομεν*). The meaning, however, seems to be 'are we excelled?'

[13] The long quotation which follows is made up of passages from various Psalms (xiv. 1–3, v. 9, cxl. 3, x. 7, xxxvi. 1, &c.) and one passage from Isaiah (ch. lix. 7, 8).

[14] 'Law' is commonly explained as being equivalent here, as elsewhere, to the O. T., which has just been quoted. Others take the passage as meaning that, as the Mosaic law 'affirms the connexion between sin and punishment,' the Jews, being guilty like others, must expect to be punished like them.

to the consequences of sin, that all excuses may be silenced, and Jew and Gentile alike may be seen to be guilty before God. No one can be accounted righteous for fulfilling the works of any law, which only reveals, and cannot remove sin.

(*c*) THE NEW WAY OF RIGHTEOUSNESS.

Ch. iii. 21–31.

The new order of things. Ch. iii. 21–26. But now a righteousness of God has been manifested, which, while testified to by the O.T. Scriptures, is independent of law. It is a gift of justification by faith in Jesus Christ for all believers without distinction; all having sinned, and being thus excluded from the glory of God [15], but being freely justified by His grace through the sacrifice of Christ as the propitiation for sin [16]. So, by the merciful passing over of past offences, God's righteousness is now to be revealed, both in Himself and by His accepting as righteous every true believer in Jesus.

Consequences of this new order. Ch. iii. 27–31. Thus all boasting in human merit is excluded. For this new law is not of works, but of faith, by which men are pronounced righteous apart from the works of a law. The one God of Jews and Gentiles alike will thus accept the former by faith, and the latter *through* faith [17]. And this new way of righteousness does not annul, but confirms the law [18].

(*d*) RELATION OF THIS NEW WAY TO THE OLD TESTAMENT. THE CASE OF ABRAHAM.

Ch. iv. 1–25.

Abraham's faith independent of works. Ch. iv. 1–8. A further objection is now raised and answered. Had not even

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[15] On 'feel this need of, &c.' (ὑστεροῦνται), cp. Luke xv. 14; the active voice meaning 'to have' (cp. Matt. xix. 20), the middle voice 'to be conscious of the need' (see S. C. iii. 89).

[16] The word here (ἱλαστήριον) means properly 'that which is propitiatory,' i. e. 'the mercy-seat' (cp. Heb. ix. 5), which is here regarded as a type of Christ. The word in 1 John ii. 2, iv. 10 is different, and means an act of propitiation.

[17] For the Jew faith is the force at work, circumcision the channel through which it works. For the Gentile faith is the one thing needful (see S. and H. *I. C. C.* 96).

[18] Another possible objection on the part of the Jews is thus answered.

Abraham, the founder of the chosen race, any thing to glory in [19] Yes, perhaps, towards men, but not towards God; for, as the Scripture says (cp. Gen. xv. 6), it was his faith that was 'reckoned unto him for righteousness' (R.V.); and this account shows that his reward was not given for works done, as a debt, but for faith shown, as an act of grace. Like those whom David pronounces blessed (Ps. xxxii. 1, 2), not as without offences, but as having their offences forgiven.

His faith independent of circumcision. Ch. iv. 9–12. And, as Abraham's blessing was not for works done by him, so it was not to come to him or his descendants through circumcision. When thus accounted righteous he was still uncircumcised, and circumcision was given him afterwards, as a confirmation of that acceptance [20]. For he was to be the spiritual father of all the faithful, whether Jews or Gentiles, that all who follow the example of his faith might also be accounted righteous.

His faith independent of law. Ch. iv. 13–17. Again the promise made to Abraham of a world-wide inheritance was not through law, but through a righteousness which is of faith. Indeed, where there is law which by revealing transgression worketh wrath, there is no room for faith or for promise [21]. The promise therefore was of God's free grace, and was, as foretold (cp. Gen. xvii. 5), for all who should inherit Abraham's faith, whether they be under the law or not; a promise which he himself understood, as believing in a God who can give life to the dead and call into existence things that are not [22].

His faith a type of Christian faith. Ch. iv. 18–25. So Abraham hoped against hope, believing the promise that he should have many descendants (cp. Gen. xv. 5), and unshaken in

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[19] Others, with difference of reading, render, 'What shall we say that our father Abraham has gained by his unaided natural powers?' (*κατὰ σάρκα*); or, 'What shall we say of the case of our natural progenitor, Abraham?'

[20] For 'seal,' in this sense of 'a strong external confirmation,' cp. 1 Cor. ix. 2. In the prayer used at circumcision the child was said to be 'sealed ... with the sign of a holy covenant' (see S. and H. *I. C. C.* 117).

[21] 'Law and Promise are naturally exclusive; the one brings death, the other life' (S. and H. *I. C. C.* 110).

[22] 'Who quickeneth the dead,' refers to the birth of Isaac, when Sarah 'was past age' (cp. Heb. xi. 11); perhaps also to the sacrifice of Isaac, when he was received back 'in a parable' (cp. Heb. xi. 19, R. V.). The 'things' that are not 'are the unborn multitudes of Abraham's spiritual children' (Expos. *G. T.* ii. 620). Others explain 'calleth' as 'spake of as having an existence' (see Alford, ii. 329).

this faith by his own advanced age or by Sarah's barrenness; only growing stronger in his assurance that this promise would be fulfilled. It was this firm faith which was reckoned to him for righteousness, and which is recorded as an encouragement for us, whose own faith is prefigured as those who believe that Jesus was delivered up to death on account of our 'trespasses' (R.V.), and was raised again to effect our justification [23].

(*e*) THE BLESSEDNESS OF THIS NEW WAY OF RIGHTEOUSNESS.

Ch. v. 1–21.

The peace and hope of those so justified. Ch. v. 1–11. Let then (see R. V.) all those who are thus justified through Christ by faith, and brought thereby within the range of the divine favour, have peace in the present and hope of sharing hereafter the glory of God [24]. They will thus be enabled even to rejoice in tribulations, knowing that such trials produce endurance, approved firmness [25], and a stronger hope which cannot deceive, their hearts being filled through the Spirit with a consciousness of God's love. That love was shown by Christ dying for us when in our weakness and sin, whereas it is only for the sake of those conspicuous by their goodness that men (and this in rare cases) are willing to face death [26]. And, since we were thus justified, and when enemies reconciled to God by Christ's death, much more shall we escape his wrath, being saved by Christ's life; and having a blissful sense of union with God through that great reconciliation.

Contrast of Adam and Christ. Ch. v. 12–21. In this reconciling work of Christ we see the contrast between 'the two great Representatives of humanity.' Through Adam's fall sin

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[23] The first 'for' (διά) may be both retrospective and prospective; meaning both 'caused by our trespasses,' and 'to atone for our trespasses.' The second is prospective, meaning 'to put the crown and seal to the atonement wrought by His death, and at the same time to evoke the faith which makes the atonement effectual' (S. and H. *I. C. C.* 113; cp. S. C. iii. 109).

[24] 'That glory which "the children of the kingdom" shall share with the Messiah Himself, when His eternal reign begins' (Ellicott, ii. 223).

[25] 'Probation' (R. V. δοκιμή) is the character of those who have been tried and approved; the temper of the veteran as opposed to that of the raw recruit' (S. and H. *I. C. C.* 125).

[26] Christ's death was 'a stretch of self-sacrifice unknown to humanity' (see Farrar, *St. P.* ii. 214).

and death entered the world, and affected all men. From this time sin was there, and death held sway over all, whether or no they had broken, like Adam, an express divine command; though guilt only commenced, strictly speaking, with the Mosaic law [27]. So far Adam is a type of Christ, but there is a marked contrast between the 'trespass' (R.V.) and the free gift. Both came through one man, but the Redemption did far more than cancel the Fall, abounding in further blessings to many. The condemnation came through *one* trespass, but the free gift, arising out of *many* trespasses, shall now give righteousness to all. Again, the 'trespass' (R.V.) of Adam brought a reign of death [28], but the abundant grace and goodness given through Christ brings a reign of life. So, as we find all condemned through the disobedience of one, through the obedience of one 'the many' (R.V.) who believe shall be counted righteous. The intervention of the law might seem to have made matters worse [29], but it was followed by a still more abundant gift of grace, so that, as sin before held its sway in death, the new power of grace might reign unto eternal life through Jesus Christ [30].

3. THE MORAL CONSEQUENCES OF THIS NEW DOCTRINE.

Ch. vi. 1—viii. 39.

(*a*) DYING TO SIN. RELEASE FROM BONDAGE.

Ch. vi. 1—vii. 6.

The Christian's union with Christ. Ch. vi. 1–14. Another objection is now raised and answered. Does not this argument tend to encourage men in sinning, that they may

[27] 'The law of nature (cp. ch. i. 19, 20, ii. 14, 15) is here left out of consideration,' . . . for 'the consciousness of right and wrong was gradually formed' (Ellicott, ii. 225).

[28] Physical death is personified as 'a grim tyrant,' holding sway over all (see S. and H. *I. C. C.* 133). So sin is personified as sharing that throne (ver. 21).

[29] The law 'came in by the way,' parenthetically, and therefore temporarily' (cp. Gal. iii. 19; Vaughan, *Rom.* 115).

[30] 'This terrible end, the multiplying of transgressions, was not God's ultimate end; He had a further and gracious one' (Alford, ii. 341).

receive more grace[1]? Such a monstrous suggestion ignores the union of baptized Christians with Christ in His death, by which they themselves die to sin and can live no longer therein. They are then, as it were, buried with Christ (cp. Col. ii. 12), and share His glorious resurrection, rising to newness of life[2]. Thus united with their crucified and risen Lord, and having by this crucifixion crushed their sinful carnal nature, these, released and 'justified' (R. V.) from sin[3], pass through that gate of death to a new and higher life in union with Him over whom death has no more dominion. As sin's power over Christ ceased with the one sacrifice of Himself[4], and He now lives for ever in communion with God, so let Christians count themselves to be cut off, as if by actual death, from sin, but filled through Christ with a new life of devotion to God. As those who have thus renounced sin, let them never give way to its tyranny, but offer to God those mortal members, which were once 'weapons' (R. V. mg.) of unrighteousness, as weapons to be used henceforth in the service of righteousness; for they are now freed from the tryanny of law, which is the strength of sin (cp. 1 Cor. xv. 56), and are under grace.

The Christian's emancipation. Ch. vi. 15–23. The last words lead to a restatement of the objection in another form. Does the new liberty of these who are no longer under the law make them free to sin? Assuredly not, for to yield to sin were but to relapse into the old and fatal slavery; whereas (God be thanked) the converts, having exchanged the service of sin for obedience to the new 'pattern' (R. V. mg.), are now servants of righteousness. This fresh figure may be only an illustration taken from everyday life, but it is one which, as suited to their apprehension, may explain to the converts the change, in accord with which they must now devote their bodily members

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[1] The Apostle here repels the charge of Antinomianism—the heresy which denied that the moral law was binding on Christians. His doctrine of free grace had been perverted into a cloak of licentiousness (cp. 1 Pet. ii. 16; see Wordsworth, iii. 229).

[2] This union is more briefly stated in Col. iii. 1–3. The converts are described as 'raised together with Christ,' and as those who 'died' (R. V.) and whose life has been hid with Christ in God.

[3] No legal claim can be made upon the dead. So sin can make no further claim upon these (see S. and H. *I. C. C.* 153).

[4] This 'last sacrifice which He made to sin... freed Him from its dominion for ever' (Ellicott, ii. 228).

to righteousness, with a view to progressive consecration to God[5]; just as before they devoted them to ever-increasing licentiousness. Then, as slaves to sin, they were free in regard to righteousness; but the only result of that shameful service was death. While now, released from this, and made servants to God, they are being led on through this consecration to eternal life. Death was assigned as wages for the former service. In the new service there are no wages, but there is the great and free gift from God of eternal life in Christ Jesus[6].

Another illustration taken from marriage. Ch. vii. 1–6. Those who know the law must be aware that it only binds a man during his lifetime. This may be illustrated by the marriage bond, from which a woman is released by the death of her husband, so that she can then marry again without being an adulteress. So the Christian, having died to the law with the crucified Christ, may be wedded to the risen Christ[7], a marriage which will be fruitful to God; just as the former life, in which the sinful passions were active, brought forth fruit unto death. They who are discharged from the law, having died to the sin by which they were once held as prisoners, enter on a new service of the Spirit in place of the old bondage to the letter.

(*b*) THE LAW AND SIN.

Ch. vii. 7–25.

The law the occasion, not the cause of sin. Ch. vii. 7–13[8]. Another objection is raised—that the law is thus represented as being itself a form of sin. This too were an impious perversion of the Apostle's argument. What he maintains is that the law brings the consciousness of sin, and so, provoking

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[5] 'Sanctification' (R.V.; ἁγιασμός) sometimes, as here, means the process of consecration, sometimes the result (cp. 1 Thess. iv. 3).

[6] We cannot *earn* eternal life; it must be God's free gift. 'Wages' (ὀψώνια) is the word used for the pay or rations of soldiers (cp. Luke iii. 14). Death is the wages for the soldiers of sin (cp. ver. 13); eternal life is God's donative or free gift to *His* soldiers (see Wordsworth, iii. 232).

[7] So marriage is said to 'signify the mystical union that is betwixt Christ and His Church' (P. B. Marriage Service; cp. Eph. v. 31, 32).

[8] The Apostle throughout the passage uses the first person. 'The analysis is based upon his own experience,' but his experience is that of every believer (see S. C. iii. 137).

the covetous (see R. V.) desire, is the *occasion* of sin. Without the law the sin were dormant, the man were alive; but, when the law wakes up sin to life, the man spiritually dies; and so the divine commandment, which was designed to give life (cp. ch. x. 5; Lev. xviii. 5; Gal. iii, &c.), furnishes sin with the occasion for slaying the man. It is not the righteous law which is the cause of death, but sin, showing itself in its true character, and revealed in all its sinfulness, as destroying by means of that which is good.

The inward struggle. Ch. vii. 14–25. The law is, as we know, spiritual, but the man is carnal and the slave of sin, guilty of evil deeds and practises, not deliberately with the consent of the will, but impelled by those sinful passions, his hatred of which in itself shows that he recognizes the excellence of the law, and that it is not his real self, but the indwelling sin, which thus transgresses[9]. There is a continual strife between the good and the evil in his dual nature—the flesh prompting to sin, and the will inciting to good, which he cannot carry out in act, practising instead that which is evil. His real self delights in the law of God, but, when he would obey it, he finds a 'different' (R. V.) law in his members, resisting this higher law, and bringing him into bondage under the law of sin. A miserable condition! Who can deliver him? God be thanked that in Jesus Christ a Deliverer has been found; without whose help every man must be at once under two laws, serving with his conscience the law of God, but with his carnal nature the law of sin.

(*c*) SANCTIFICATION BY THE SPIRIT.

Ch. viii. 1–39.

The flesh and the Spirit. Ch. viii. 1–17. The result of this great deliverance is the acquittal of those who are in union with Christ, whom the life-giving law of His Spirit releases from the law of sin and of death. The old law failed to get rid of sin through the weakness of human nature. But God sent His own Son to take upon Him the form of man (cp. Phil. ii. 7), and by His death to destroy the power of sin;

[9] The classical parallel most commonly quoted is Ovid, *Met.* vii. 19, *video meliora proboque, Deteriora sequor.* In Xenophon, *Cyrop.* vi. 1 (ὃ μὲν θέλει οὐ ποιεῖ καὶ ὃ μὴ θέλει ποιεῖ), the account of the offender is almost an exact parallel to this (see Farrar, *St. P.* ii. 236).

so that henceforth men, walking not by the flesh, but by the Spirit (cp. Gal. v. 16), might be able to fulfil the ordinances of the law. The two opposing powers in human nature are now presented as the flesh and the Spirit; the one, at enmity with God, making it impossible for those who set their minds on carnal things to please Him, and so causing moral death; the other bringing to those who are spiritually-minded life and peace[10]. Such blessings are for all true Christians who have this Spirit of Christ; for whom, while the body is doomed to death on account of its sinfulness, the Spirit, because of its righteousness, is full of vitality, which will even at last quicken again their mortal bodies, as those united to the risen Christ[11]. But this new revelation and this high hope bring their obligations. Living after the flesh will forfeit all these and end in death; while mortifying the flesh through the Spirit will give a life not of cowed slaves, but of adopted sons of God. The appeal to a heavenly Father[12] will be confirmed for these by the Spirit, revealing their high destiny as heirs of that heavenly inheritance on which Christ has already entered, and which is for all those who, having suffered with their Lord, will also be glorified with Him (cp. 2 Tim. ii. 11; 1 Pet. iv. 13)[13].

The Christian's support under suffering[14]. Ch. viii. 18–27. And the present suffering is not to be compared with the future reward. In the yearning for that great revelation all creation sympathizes[15], hoping to share in this final emancipation of God's children by being released at last from its feeble-

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[10] 'The mind (or mindedness) of the flesh' (*φρόνημα σαρκός*) has been variously explained (see P. B. Article IX). It includes thoughts, cares, and aims (see Alford, ii. 363).

[11] 'In possessing the Spirit you have a guarantee of future resurrection' (S. and H. *I. C. C.* 195).

[12] For 'Abba, Father,' see Gal. iv. 6. Cp. also Mark xiv. 36.

[13] Compare also 'the fellowship of His sufferings' (Phil. iii. 10). This is 'represented as a necessary discipline to fit us for that blissful reward which is purchased for us by the sole merit of our Saviour's own sufferings' (S. C. iii. 154).

[14] His sources of comfort are threefold: (*a*) the hope of glory, which is shared by all creation; (*b*) the help of the Spirit; (*c*) the purposes of God's sure love (see S. C. iii. 154).

[15] The word for 'earnest expectation' (*ἀποκαραδοκία*; cp. Phil. i. 20) means 'looking with outstretched head.' Creation is 'like spectators straining forward over the rope to catch the first glimpse of some triumphal pageant' (S. and H. *I. C. C.* 205).

ness and bondage; groaning now, as it were, in travail-pangs for this new birth[16]. The Christian, too, feels this anguish, this longing for the transformation of the body (cp. 1 Cor. xv. 51–53; 2 Cor. v. 1–4; Phil. iii. 21), which shall perfect that sonship, of which the present gift of the Spirit is as the firstfruits. It was such hope that saved him, leading to conversion—the looking and waiting, as the very nature of hope implies, for that which is future and unseen. And in these struggles the Spirit helps his infirmity—his 'ignorance in asking'—prompting those longings too deep for words which the offerer himself recognizes as the Spirit's intercession, and which God accepts as offered by the Spirit in accordance with His will.

God's purposes and love. Ch. viii. 28–39. The mention of God's will introduces the third ground of comfort for the Christian, the conviction that all things, suffering included, will, in God's wise ordering, result in good for those who love Him, being called according to His purpose. In that purpose He foreknew them, He 'foreordained' (R. V.)[17] them to be conformed to the image of Christ as His brethren, He called them to His service, He pronounced them righteous, and at last will glorify them[18]. May not all this comfort the Christian? With God on his side, whom need he fear? After God's gift of His Son, what may he not hope for? Who shall accuse those whom God has chosen, or condemn whom *He* has pronounced righteous? For these Christ died and rose again, and intercedes at God's right hand. His love for them is with them amid all earthly trials and sufferings, and through it, though they seem like sheep butchered in the shambles (cp. Ps. xliv. 22), they are more than conquerors. From that love no power in death or in life, in heaven or on earth, in height or in depth, or throughout all creation, shall separate those who are thus united to Him.

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[16] This passage has been said to anticipate the modern doctrine of evolution, being 'full of promise of far better things than this sad world has ever seen' (see Ellicott, ii. 237).

[17] The word (*προορίζω*) or to 'fore-ordain' or 'predestinate' (A. V.) is always in N. T., as here, coupled with a statement of its end and aim; cp. Acts iv. 28; 1 Cor. ii. 7; Eph. i. 5, 11 (S. C. iii. 161).

[18] 'So certain is this glorification, that St. Paul . . . speaks of it in the same past tense which he has employed in every other stage in the process (Farrar, *St. P.* ii. 238).

4. THE HISTORY AND POSITION OF ISRAEL.

Ch. ix—xi.

(*a*) JUSTICE OF ISRAEL'S REJECTION.

Ch. ix. 1–29.

The Apostle's grief for his countrymen. Ch. ix. 1–5. We enter now on a new division of the letter[1], in which the glorious Gospel is considered specially in its relation to the chosen people. The Apostle commences by solemnly declaring his own 'patriotic sympathy' with his countrymen, whom, if it were possible, he would willingly reclaim at the sacrifice of his own salvation[2]. What glorious privileges have belonged to those Israelites who are now rejected!—the adoption (cp. Exod. iv. 22; Hos. xi. 1); the visible symbol of God's presence (cp. Exod. xvi. 10, xl. 34; 1 Kings viii. 10; Heb. ix. 5); the law, the Temple worship, the Messianic promises, the patriarchs, the Messiah Himself through His human birth, who is in His divine nature the supreme, blessed, eternal God[3].

Their rejection no failure of God's promise. Ch. ix. 6–13. The Apostle now proceeds to vindicate God's dealings with Israel[4]. First of all God's promise is not broken by their rejection, for the promise of Sonship was not for all Abraham's offspring, but only for the descendants of Isaac (cp. Gen. xxi. 12)—chosen not for natural descent, but by virtue of a special promise (cp. Gen. xviii. 10). And this is shown still more clearly in the case of the two sons of Isaac and Rebecca; for the divine choice made before these were born could be due to no claims of birth or merit, when it was declared that 'the elder should serve the younger' (cp. Gen. xxv. 23); or, as the prefer-

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[1] But, in spite of the break here, there is 'a direct connexion of thought' between the glorious blessings just described and the exclusion from these of the hitherto specially privileged people.

[2] 'Separated from Christ, and devoted to destruction.' On 'accursed' (*ἀνάθεμα*), cp. 1 Cor. xvi. 22; Gal. i. 8, 9. For the spirit shown here, cp. Exod. xxxii. 32.

[3] For other renderings of this much controverted passage, see R.V. mg.

[4] This vindication is on three grounds: (*a*) God's promise was not given to all Israel; (*b*) He always reserves to Himself the power of choosing; (*c*) His dealings, however severe they may seem, are always merciful (see Ellicott, ii. 241, 242).

ence has been still more strongly described, 'Jacob I loved, but Esau I hated' (cp. Mal. i. 2)[5].

Israel's rejection consistent with divine justice. Ch. ix. 14–21. Such acceptance and rejection again do not imply injustice on God's part. His words, when He 'showed His glory' to Moses (cp. Exod. xxxiii. 17–19), imply that His favour is granted of His own free choice, and not in consequence of man's good will or exertions. So Pharaoh, on the other hand, raised up that God might display His power, and so be glorified (cp. Exod. ix. 16), is an instance of His hardening whom He will (cp. Exod. iv. 21, vii. 3, ix. 12, &c.)[6]. It may be objected—Why, if God's will is thus irresistible, should He find fault with those whose conduct is determined for them? But such question is really presumptuous and futile, just as if the vessel made by the potter (cp. Isa. xxix. 16, xlv. 9, lxiv. 8; Jer. xviii. 6) should complain of the mean purposes to which it is to be applied (cp. 2 Tim. ii. 20).

Such rejection consistent with divine mercy. Ch. ix. 22–29. And such dealing is consistent with the truth of God's mercy, as well as of His justice. His rule, while exhibiting His power, is not arbitrary and severe—for He has shown much long-suffering to those who were (to keep up the same figure) as vessels fitted for Him to destroy in His wrath; and at the same time He has shown the riches of His glory upon all who have been called as vessels fitted for His mercy, not only from Jews but from Gentiles. And all this has been in accord with prophecy; for while Hosea (ch. i. 10, ii. 23) foretold the bringing in of the Gentiles, Isaiah (ch. i. 9, x. 22) predicted the rejection of Israel, except only the remnant that should be saved. So the Lord executes His summary and conclusive judgements on the earth[7]; and, but for this merciful sparing, Israel would have been as completely destroyed as the cities of the plain (cp. Isa. i. 9).

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[5] 'The choice of the nation (Israel over Edom) is included in the choice of its founder' (S. C. iii. 170). 'Hated' must be taken in the sense of 'loved less' (cp. Luke xiv. 26), for Esau too inherited a blessing (cp. Gen. xxvii. 39, 40; see Farrar, *St. P.* ii. 249).

[6] 'The Scripture has shown us clearly the principles of divine action in two typical and opposed incidents: that of Moses exhibiting the divine grace, that of Pharaoh exhibiting the divine severity' (S. and H. *I. C. C.* 251).

[7] A reference to Isa. x. 22, xxviii. 22 (LXX.). 'In righteousness' (A. V.) should be omitted (see R. V.).

(*b*) CAUSES OF ISRAEL'S REJECTION.

Ch. ix. 30—x. 21.

The perverseness of Israel. Ch. ix. 30—x. 13. This rejection of the Israelites and admission of Gentiles were due to the former vainly striving after a legal righteousness, while the latter accepted the truth of a righteousness which is of faith. So the former rejected the Messiah, when He came, making that precious corner-stone (cp. Isa. xxviii. 16) a rock of offence (cp. Isa. viii. 14)[8]. For the salvation of these, who thus erred with a zeal for God not according to knowledge, the Apostle still longs and prays. Ignoring God's way of righteousness, they clung to their own rule, which was done away with in Christ. He is men's righteousness in a very different way from the principle of the Mosaic law, that men should live by fulfilling its precepts (cp. Lev. xviii. 5; Ezek. xx. 11; Gal. iii. 12). The words which Moses used of the law (cp. Deut. xxx. 11–14)[9] are still more applicable to the Gospel. There is no laborious and painful striving now—no ascending into heaven to bring down Christ, or descending into the 'abyss' (R. V.), to bring Him up from the dead. The message of faith which is preached now is very near us. For salvation men have only to confess with the mouth that Jesus is Lord, and to believe in their hearts in His resurrection. So Isaiah declared (ch. xxviii. 16), in words already quoted (ch. ix. 33) as applying to the Jews, and the same salvation, as another prophet declared (cp. Joel ii. 32), is open to the Gentiles too.

Israel's neglect of opportunities. Ch. x. 14–21. But, it may be said, have the Jews had any opportunity of hearing and believing these good tidings of salvation? Yes—the Gospel was brought to them by duly commissioned preachers, like those welcome messengers of deliverance whom the prophet Isaiah (ch. lii. 7) described[10]. But, as the same prophet said

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[8] Two passages of the prophet are here combined. 'The first of these refers to the foundation stone of the Temple, as a symbol of the divine faithfulness; the second to God Himself' (Ellicott, ii. 244). The same combination is found in 1 Pet. ii. 6–8. The figure of the corner-stone is found also in Ps. cxviii. 22; Matt. xxi. 42, &c.; Acts iv. 11; and Eph. ii. 20.

[9] 'Moses had described the Law as something quite easy and accessible.' His words may be regarded as still more suitable to the Gospel.

[10] The words referred originally to the messengers who announced the return from the captivity.

(ch. liii. 1), they would not hear the message which inspires faith declared by those whose proclamation was heard in all the world (cp. Ps. xix. 4). Or they did not comprehend it[11]; though the scheme of a universal redemption had been spoken of long ago by Moses, telling how, to their anger, the Jews should be surpassed by those who seemed to them void of understanding (cp. Deut. xxxii. 21); and had been foretold later by Isaiah, who not only declared that God's mercies should be extended to them that sought Him not, but boldly rebuked the Israelites for rejecting Him who had so lovingly pleaded with them (cp. Isa. lxv. 1, 2).

(*c*) ISRAEL'S REJECTION PARTIAL AND TEMPORARY.

Ch. xi. 1–36.

The rejection not universal. Ch. xi. 1–10. But such rebukes as have just been quoted do not imply the rejection of all. Such thought were intolerable to a true-born Israelite like the Apostle himself (cp. 2 Cor. xi. 22; Phil. iii. 5). The people whom God had chosen could not be thus cast off altogether. When Elijah on Mount Horeb brought the charge of universal apostasy against Israel, he was told of a loyal remnant of 7,000 (cp. 1 Kings xix. 10, 14, 18). So, by God's grace and not by any merit of their own, there is a faithful remnant now; but the rest of the nation, as Isaiah describes them (ch. vi. 9, 10, xxix. 10), have been torpid and blind and deaf unto this day. Theirs is a perverseness like that which David once invoked on his enemies (cp. Ps. lxix. 22–24).

The rejection not final. Ch. xi. 11–24. And, as the rejection of Israel is not complete, so neither was their stumbling a final fall. It was part of God's merciful design for bringing salvation to the Gentiles, and so reclaiming the Jews by stirring them to a spirit of emulation. And, while their rejection has thus enriched other nations, their restoration will bring still greater blessings. So the Apostle now turns to the Gentiles, whom he is proud to claim as his special care. He is not neglecting *them* in thus seeking to reclaim his countrymen; for, while the rejection of the Jews has reconciled the rest of the world to God, their reconversion will be for mankind as a new resurrection to eternal life[12]. And the hope of that reconversion

[11] The not hearing and not knowing seem to be further excuses urged on behalf of the Israelites, which the Apostle shows to be useless.

[12] This may be explained in two ways: (*a*) of the final consummation, the

lies in the inherited holiness of the race[13]. The Gentiles, with their new privileges, must beware of presumptuously glorying over that once chosen people. *They* are but as the wild olive grafted into and nourished by the true tree (cp. Jer. xi. 16). And, as the first branches were broken off for unbelief, so may it be with these new shoots. The Gentiles therefore may well be humble, and fear. As they have in their own case learned the goodness of God, they must mark also His severity towards them that fall; else they themselves may be rejected in turn, and the reclaimed Jews brought in. For, as *they* were cut out of the wild olive and grafted in, the natural branches of the tree may surely be restored.

The divine mercy extended to all. Ch. xi. 25–36. All this is part of the mysterious counsels of God for the salvation of the world. Let not the Gentiles be elated, for the partial and temporary rejection of the Israelites was designed to make room for *them*; and, when this is accomplished, as Isaiah foretold (ch. xxvii. 9, lix. 20), Israel shall be saved. The estrangement now does not annul the original election, for God's gifts and calling cannot be revoked. And, as the disobedience of the Jews brought mercy to the once disobedient Gentiles, so the Jews also through this recovery shall obtain mercy. For God imprisoned all mankind in unbelief[14], that He might have mercy upon all.

The doctrinal part of the letter now concludes with a grand ascription of praise to the all-wise God, whose counsels and ways are incomprehensible to men, and whose blessings are freely given of His infinite goodness. He is the first cause, the moving cause, the final cause of all things (cp. Rev. iv. 11)[15]. To Him be glory for ever! Amen.

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new life of the world to come, to be preceded by the restoration of the Jews (see S. and H. *I. C. C.* 319); (*b*) of 'an increase of spiritual favour and blessing in the whole Church of Christ,' consequent on this reconversion (see S. C. iii. 195).

[13] This is now described under two figures: (*a*) The heave-offering, sanctifying the whole lump of dough (cp. Num. xv. 19–21); (*b*) The root, supplying life and nourishment to the whole tree. So the whole Jewish race derives life and holiness from the patriarchs.

[14] 'The arrangement of God has been this; that the whole world in its two great divisions (the Jewish and the Gentile) should successively be locked up, as it were, in a prison of unbelief and disobedience, that so all alike might become in due time objects of mercy' (Vaughan, *Rom.* 213).

[15] 'All things proceed from God, all things are made and wrought by Him, and all things exist for His glory, and to carry out His ends' (Ellicott,

5. PRACTICAL EXHORTATIONS.

Ch. xii. i—xv. 13.

(*a*) MORAL AND SOCIAL DUTIES.

Ch. xii. 1–21.

The principles of Christian life and union. Ch. xii. 1–8. The Apostle commences the practical part of his letter by appealing to the converts, as those who share in the wonderful redemption he has described, to give themselves as a thank-offering to God; not adopting the outward fashion of the present 'age' (R. V. mg.), but transformed in nature by the renewing of their mind (cp. Eph. iv. 23)[1]; that so they may be able to know and to do the perfect will of God. Each must take a sober and not an exaggerated estimate of those powers which God has given him as the result of his faith. So, like the many members in one body (cp. 1 Cor. xii. 12; Eph. iv. 15, 16; Col. i. 18), each having its special office, every man may do his duty to the whole Church, whether it be by inspired preaching, or by devoted ministering, or by exhorting, or by liberal almsgiving, or by the diligent exercise of power, or by cheerful performance of deeds of mercy.

The moral duties of the Christian. Ch. xii. 9–21[2]. The preceding exhortations have been addressed to different sections of the community; these which follow are for the Church at large. Love must be without hypocrisy. Evil must be hated; good firmly embraced. Mutual affection and respect, fervent zeal in God's service[3], joyful hope, patient endurance,

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ii. 251). The subject of the sentence throughout is probably God the Father, and there is not here, as some have supposed, any reference to the Trinity.

[1] The ideas in the two verbs in ver. 2 are different. For the first (*συσχηματίζεσθε*), cp. 1 Pet. i. 14. For the second (*μεταμορφοῦσθε*), cp. Matt. xvii. 2; Mark ix. 2; 2 Cor. iii. 18; Phil. iii. 21, &c. For the difference between the outward fashion (*σχῆμα* cp. 1 Cor. vii. 31) and the inward form or character (*μορφή*), cp. Phil. ii. 6, 7.

[2] The precepts which follow are given without much regard to order or connexion of ideas, and different grammatical constructions are intermingled. The leading thought is the duty of love, with which they both begin and end (see Farrar, *St. P.* ii. 258, 259).

[3] 'In diligence not slothful' (R. V.). But the words (*τῇ σπουδῇ μὴ ὀκνηροί*)

perseverance in prayer, helping the needy, blessing instead of cursing persecutors, hospitality, sympathy with the joys and sorrows of others, unanimity, humility and condescension[4], the consciousness of ignorance, the refraining from retaliation, recognized honesty of purpose, the endeavour to be at peace with all men—these are marks of the true Christian. The new law of love requires men not to seek revenge, but to give room to God's wrath[5], who has declared that *He* will punish those who deserve it (cp. Deut. xxxii. 35; Heb. x. 30). The best vengeance for man to take is to satisfy the needs of his hungry or thirsty enemy, thus bringing on him the burning pangs of pain and remorse (cp. Prov. xxv. 21, 22)[6]. The noblest victory is thus, unaffected by the evil your enemy would do to you, to disarm him by your generosity.

(*b*) LOYALTY, LOVE, WATCHFULNESS.

Ch. xiii. 1–14.

The political duties of the Christian. Ch. xiii. 1–7. The duties spoken of above refer to the Christian's personal life, or to his relations to mankind generally. The Apostle now turns to his duties to the civil rulers. These must be obeyed, because they have divine authority with which to pass sentence on those who resist; and they need not be feared by such as lead a blameless life, for to these they are God's ministers for good, but only by those who do evil, in whose case they are ministers of divine punishments, and they must be obeyed not only through fear of this punishment, but as a matter of conscience. It is by virtue of this divine commission that they are entitled to tribute. That which is due must be rendered to each, whether tribute, or custom, or fear, or honour[7].

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have reference rather to the spiritual than to the practical life, and mean 'unflagging in earnestness' (see Ellicott, ii. 253).

[4] 'Condescend' does not of course imply offensive patronage. The words (*τοῖς ταπεινοῖς συναπαγόμενοι*) mean literally, 'being carried away along with the lowly.' Others take them as meaning 'giving yourselves over to humble tasks' (see S. and H. 364).

[5] For 'give room' (*δότε τόπον*), cp. Eph. iv. 27.

[6] 'Show to thine enemy such kindness as shall make him ashamed of his hatred' (S. C. iii. 210). This explanation, which is as old as St. Augustine, seems to be the best.

[7] This is an expansion of our Lord's memorable answer about giving tribute to Caesar (cp. Matt. xxii. 21, &c.). 'Tribute' (*φόρος*), which is used

The sum and the motive of Christian duty. Ch. xiii. 8–14. And that which is due must be paid not only to rulers, but to all men. The only debt unpaid in full must be that of love [8], which, doing no wrong to others, is the fulfilment of all the commandments of the law. And for such obedience there is an urgent motive—the approaching end of all things. The night of earthly life is closing; the dawn of a higher life is at hand. Salvation is nearer the converts now than when they first accepted the faith (see R.V.). It is time to awake—to cast off the excesses, the impurities, the contentions, which are works of the time of darkness—and to put on the armour of light (cp. 1 Thess. v. 7, 8); walking becomingly as in the day, leading no life of self-indulgence, but seeking for closer communion with the Lord Jesus Christ [9].

(*c*) TOLERATION—STRONG AND WEAK—JEWS AND GENTILES.

Ch. xiv. 1—xv. 13.

The duty of forbearance towards others. Ch. xiv. 1–12. A full discussion now follows on one phase of the principle of Christian love which has just been commended, that of consideration for others of weaker faith [10]. These are to be received in Christian fellowship, and their scruples not to be harshly criticized. Whether the question be about eating meat or observing days (cp. Gal. iv. 10, 11; Col. ii. 16, 17), strong and weak may not condemn each other. Each must do what he

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also in Luke xx. 22 (for κῆνσος of Matt. xxii. 17, Mark xii. 14), means the taxes paid by subjects; 'customs' (τέλος) those imposed on goods.

[8] 'A debt which you should always be attempting to discharge in full, but will never succeed in discharging' (S. and H. *I. C. C.* 373).

[9] For 'put on,' cp. Gal. iii. 27; Eph. iv. 24; Col. iii. 12. In the first of these Baptism is spoken of as the time of 'putting on Christ.' Here the expression refers to the closer union of those who 'invest and identify themselves with the Spirit of Christ, so as to reproduce it in their outward walk and conduct' (Ellicott, ii. 258).

[10] The detailed treatment of this question was no doubt rendered necessary by some special circumstances in the Roman Church. In this 'there seems to have been a party which had adopted certain ascetic practices over and above the common rule of Christianity.' Some have supposed there is a reference here to the scruples connected with meats offered to idols. It is more likely that these instructions were aimed against certain peculiar tenets (cp. Col. ii. 16–23) imported from the sect of the Essenes (see Ellicott, ii. 258).

fully believes to be right, and all alike are answerable to God for their conduct. Whatever any may eat is consecrated to God by giving of thanks: and every thing through life and in death must be so consecrated to Him, who, having died and risen again, has a claim to be Lord over all. It is not for Christians to judge or despise each other; for all, as Isaiah declared (ch. xlv. 23), shall 'give praise' (R.V. mg.) to God [11], the Judge of all.

All cause of offending others to be avoided. Ch. xiv. 13—xv. 4. Instead then of judging others, each must beware of causing any to stumble. The Apostle himself is convinced that these questions relate to things indifferent in themselves, but very important if they result in injury to any one of those for whom Christ died. It is not such matters as these that make up the great principles of Messiah's kingdom, but the higher spiritual graces. They that by these graces serve Christ are approved of God and of men, and such seek to promote peace, and to build up, and not to destroy by these questions, the Christian Society which is founded on Christ. It is right to do nothing of this kind whereby a brother may be made to sin. He who has strong faith (see R. V.) must keep it to himself before God, for he is happy in that he can eat or drink without scruples of conscience. But to doubt and then to eat means a compliance that is weak and sinful, because it is not of faith [12]. The great rules to be observed then are that the strong should bear (cp. Gal. vi. 2) the infirmities of the weak; and that each must not please himself but seek his neighbour's good, thereby following the example of Christ, who, as the Psalmist described it (Ps. lxix. 9), bore for the Father's sake the reproaches of men. Christians may apply such words to themselves, for the Scriptures were written for *their* instruction, to inspire them with patience and hope [13].

The blessing of Christian unity. Ch. xv. 5–13. Together with the patience and comfort spoken of in those Scriptures, may God grant to the converts the blessing of unanimity, that all may glorify God together, and join in Christian fellowship [14]. For Christ came to fulfil the promises

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[11] Or, 'shall confess' (A. V. cp. ch. xv. 9). But 'give praise' is the common meaning of the word (ἐξομολογήσεται) in LXX.

[12] The doxology, with which the Epistle ends (ch. xvi. 25–27), is in some MSS. inserted here (see p. 125).

[13] Compare Collect for Second Sunday in Advent in P. B.

[14] 'May God, from whom this encouragement comes, grant you all—

of the covenant confirmed by circumcision for both Jews and Gentiles[15]. That the latter too should have reason to glorify God was foretold in various passages of O. T. (cp. Ps. xviii. 49; Deut. xxxii. 43; Ps. cxvii. 1; Isa. xi. 10). The Apostle ends this part of his letter with a prayer that the God of hope may fill the converts with the joy and peace which come from faith, that they may abound in hope through the power of the Holy Ghost.

6. EPISTOLARY CONCLUSION.

Ch. xv. 14—xvi. 27.

(*a*) PERSONAL EXPLANATIONS.

Ch. xv. 14–33.

The Apostle's apology for his letter. Ch. xv. 14–21[1]. The Apostle has not felt any doubt of the converts' goodness, and of their ability to advise each other; but he has written thus boldly to remind them of his high office as the Apostle of the Gentiles, he being as it were the ministering priest, who is to present them as a holy and acceptable offering to God[2]. On this sacred office he rests his claim to authority, but he will only glory in those works in which he himself, through the miraculous powers and spiritual gifts granted to him, converted Gentiles. These evangelistic labours of his extended from Jerusalem as far as Illyricum[3], his ambition (see R.V. mg.; cp. 2 Cor. v. 9 R.V. mg.;

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weak and strong, Jew and Gentile—to be of one mind' (S. and H. *I. C. C.* 383). 'Addressing alike the "weak" Judaizers and the "strong" Gentiles, he concludes his advice with the same general precept with which he began—"Wherefore,"' &c. (Farrar, *St. P.* ii. 268).

[15] 'Circumcision was the condition attached to the promises. He therefore, who was to be the seed of Abraham and the fountain of blessing to all nations, must be "a minister of circumcision"' (S. C. iii. 224).

[1] St. Paul, having now finished the main substance of the Epistle, adds an assurance to the converts of his confidence in them, and an apology for the boldness of his letter.

[2] For this sacrificial language, cp. ch. xii. 1, 2. 'The sacrifices offered by the priest of the New Covenant were not the dumb animals, as the old law commanded, but human beings, the great body of the Gentile churches. Unlike the old sacrifices, which were no longer pleasing to the Lord, these were acceptable' (cp. 1 Pet. ii. 5; see S. and H. *I. C. C.* 405).

[3] Some explain the words here as meaning that St. Paul started from

1 Thess. iv. 11 R. V. mg.) being to work in regions which the Gospel had not before reached, as a builder on no other man's foundation, preaching where Christ had never yet been named (cp. Isa. lii. 15).

The Apostle's plans. Ch. xv. 22–33. In carrying out these plans the Apostle has often been prevented from coming to Rome. Now that his work in those regions is finished, he hopes to carry out his long cherished plan of visiting them on his way to Spain, to spend a short time with them, and be started by them on his further journey (cp. Acts xv. 3; 1 Cor. xvi. 6, 11; 2 Cor. i. 16). But first he must go to Jerusalem with the contributions for the poor saints there from Macedonia and Achaia. When he has formally handed over these offerings[4], as some recognition of the spiritual blessings the Gentiles who send them have received, he will go by Rome into Spain; and he knows that his visit will bring a special blessing to the converts. Meanwhile he earnestly asks for their prayers; that he may be delivered from the hostile Jews in Judaea; that the offering of the Gentile Churches may be well received by those at Jerusalem[5]; and that he may visit these Roman Christians to their and his mutual refreshment. May the God of peace be with them!

(*b*) SALUTATIONS AND CONCLUSION.

Ch. xvi. 1–27.

The Apostle's greetings. Ch. xvi. 1–16. The Apostle now commends to the converts at Rome Phoebe, a 'deaconess' (R. V. mg.) at Cenchreae (cp. Acts xviii. 18; see pt. i. p. 45), presumably the bearer, or one of the bearers, of this letter. He exhorts those at Rome to give her any assistance she may need, as one who has helped himself and others. Greetings are sent

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Jerusalem and the country round about, perhaps including Damascus, when he commenced his preaching (cp. Acts ix. 20). Others that he made a circuit ending at Illyricum. It is questioned again whether Illyricum itself is included in the sphere of his preaching. He may have visited it in the journey referred to in Acts xx. 2. His intention of wintering at Nicopolis in Epirus is mentioned in Tit. iii. 12 (see pt. i. p. 94).

[4] 'Having set the seal of authentication' (*σφραγισάμενος*) on this gift (see S. and H. *I. C. C.* 413).

[5] The narrow-minded Jews, in their hostility to St. Paul (cp. Acts xxi. 21), might perhaps refuse the contributions.

to Prisca and Aquila (cp. Acts xviii. 2, 18, 26; 1 Cor. xvi. 19), who imperilled their own lives in his defence[6], and to the Church in their house; to Epaenetus, described as 'the first-fruits (cp. 1 Cor. xvi. 15) of Asia' (R. V.); to Mary, who has done good work at Rome; to the Apostle's kinsmen, at some time his fellow prisoners, Andronicus and Junias, early converts and well-known preachers of the Gospel[7]; and to many others, of whom we know little more than the names here given[8]. The converts are to salute each other with the kiss of peace (cp. 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26). 'All the Christian Churches salute them.'

Warnings against false teachers. Ch. xvi. 17–20. A warning follows against such men as those who in other Churches are causing divisions and unsettlement. These must be shunned, for they are seeking not Christ's glory, but their own selfish ends[9], and are striving by flattering speeches to lead the innocent astray. And, while the Apostle rejoices in the Romans' obedience, he thus cautions them, wishing to keep them altogether blameless. The God of peace will overthrow the great adversary, who is seeking thus to destroy the peace of the Church[10]. 'May the grace of Jesus Christ be with the converts.'

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[6] Possibly in the disturbance at Corinth (cp. Acts xviii. 12-17), or at Ephesus (cp. Acts xix. 23–41). 'Kinsmen' (*συγγενεῖς*) probably means simply 'fellow countrymen' (cp. ver. 11, ch. ix. 3).

[7] These being called 'Apostles' points to the name here being 'Junias' (R. V.), not 'Junia' (A. V.). 'Apostles' is probably used in the wider sense for messengers. Many, however, explain the words here of their being well known to the Apostolic body.

[8] Several of the names which follow, and 'Andronicus' just before, are found in lists of the imperial household; as 'Ampliatus' (R. V.), 'Urbanus' (R. V.; the 'Urbane' of A. V. is misleading), 'Stachys' (a Greek name), and 'Apelles' (cp. Hor. *Sat.* i. 5, 100). Some of the rest were probably of a different station. Aristobulus may have been the grandson (now dead) of Herod the Great; Narcissus was probably a wealthy favourite of Claudius, who was put to death before this. Their slaves would pass into the Emperor's hands, Herodion belonging to the first of these 'households.' Tryphaena and Tryphosa are said to have been sisters. Rufus may be the son of Simon of Cyrene (cp. Mark xv. 21). Of the rest we know nothing.

[9] 'Serve their own belly' (cp. Phil. iii. 19) may be an 'allusion to the interested motives, such as love of gain, of the false teachers' (Vaughan, *Rom.* 267). Others explain it of sensual indulgence.

[10] 'There is an evident allusion to the promise in Gen. iii. 15' (S. C. iii. 255).

Greetings from the Apostle's companions, and doxology. Ch. xvi. 21–27. Greetings are sent to the Roman Church from four of the Apostle's companions, Timothy, Lucius (cp. Acts xiii. 1?), Jason (cp. Acts xvii. 5–9?), and Sosipater (cp. Acts xx. 4?), the last three being described as his kinsmen (cp. ver. 7, 11); from Tertius, his amanuensis; from Gaius (cp. 1 Cor. i. 14), the Apostle's and the Church's host at Corinth; from Erastus (cp. Acts xix. 22; 2 Tim. iv. 20), the city treasurer; and from one Quartus.

The Epistle concludes with a doxology [11], which sums up its whole teaching—an ascription of praise to the only wise God, who can confirm the converts in the faith of that Gospel which the Apostle preaches, in which God's eternal purposes, so long kept in silence, are at last revealed, purposes explained by the teaching of the prophets, and now announced to all Gentiles, to bring them into obedience of faith (cp. ch. i. 5).

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[11] This doxology, commonly placed here, is found in some MSS. both here and at the end of ch. xiv; in others in the latter place only. It is supposed by some to have been the ending of the shorter edition of the latter, intended for general circulation, and to have been afterwards placed here as a fitting close. Some believe that ch. xvi was addressed to the Ephesian Church, the numerous greetings being, it is said, more natural in a letter to a Church where the Apostle was well known (see Farrar, *St. P.* ii. 170).

PHILIPPIANS

I. INTRODUCTION.

The Church at Philippi[1]. The founding of the Church at Philippi[2]—the first European city in which we read of the Gospel being preached—took place in St. Paul's second missionary journey; when, in obedience to the order given him in a vision (cp. Acts xvi. 9, 10), he visited Macedonia. The first mission there was brought to an abrupt conclusion by the imprisonment, release, and consequent departure (Acts xvi. 39) from the city of Paul and Silas. Little is told us of the Apostle's subsequent visits to it. In his third missionary journey we find him returning from Greece through Macedonia. Indeed it would seem that the city was at this time twice visited by the Apostle (cp. 1 Cor. xvi. 5, 6; 2 Cor. i. 15–17). It was probably on the first of these occasions that he waited there so anxiously for the coming of Titus (cp. 2 Cor. ii. 13, vii. 5, 6), and then that he wrote 2 *Corinthians*; while, on the return journey, he tarried there to celebrate the Passover with the converts, before sailing for Troas (Acts xx. 2–6). We read of no more intercourse with this Church before the first imprisonment at Rome; but as Philippi lay on the *Via Egnatia* (see pt. i. p. 37), the great route from east to west, frequent communications were

[1] For some account of Philippi, see pt. i. pp. 33, 34.

[2] Two peculiarities in the Church at Philippi have been noticed. (*a*) The insignificance of the Jewish element. There are not enough for a synagogue; they have only a place of prayer (cp. Acts xvi. 13, 16, R. V.); and we gather from this letter that there were no Judaic tendencies in the Philippian Church (see Lightfoot, *Phil.* 53), any influence of the kind coming probably from without (cp. ch. iii. 1–3). (*b*) The prominence given to women (cp. ch. iv. 2, R. V.), which accords with what we know of their higher position in Macedonia (see pt. i. p. 34).

probably held with these converts[3], between whom and the Apostle there was a firm attachment[4].

Place and time of writing the letter. As to the first of these there can be little doubt. The Apostle in the opening of the letter speaks repeatedly of his 'bonds' (ch. i. 7, 13, 14, 16). We know that he was a prisoner for four or five years, first at Caesarea, and then at Rome. Nearly all writers are agreed that it was during the latter period that this letter and the others known as the 'Epistles of the Captivity' were written[5], probably in 'the later and severer phase of his imprisonment' (see p. 5)[6]. But there is considerable difference of opinion as to the order of these letters. While the other three, Colossians, Philemon, and Ephesians, give the impression of having all been composed about the same time, Philippians has a character of its own[7]. Are we to place it before or after the rest? The arguments on either side may be briefly stated as follows. For the later date have been urged the alleged evidences of St. Paul's having now been some time in Rome, and of Christianity having already made considerable progress there; the absence of any mention of Luke and Aristarchus, who were with him there at first (cp. Acts xxvii. 2); the time required for the communications with Philippi referred to in the letter (cp. ch. ii. 25, iv. 18); and the signs of severer treatment of the Apostle, pointing to a period

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[3] See Hastings, *D. B.* iii. 840.

[4] St. Paul would appear to have paid at least one visit to Philippi after this imprisonment (cp. 1 Tim. i. 3). From this time we hear little of the converts there, except from an Epistle of Polycarp's, addressed to them at their own request. The Philippian Church, like that at Colossae, soon 'sinks into insignificance' (see Ellicott, iii. 62).

[5] 'One expression alone in the Epistle suggests Caesarea;' the Apostle speaks (ch. i. 13) of his bonds having been manifest in the whole *praetorium* (ἐν ὅλῳ τῷ πραιτωρίῳ); and the same word is used of Herod's 'palace' (R. V.), or 'judgement hall' (A. V.) where Paul was confined at Caesarea. The word, however, which has various meanings, may be used here for the praetorian barracks at Rome, or for the 'praetorian guard' (R. V.) itself (see Hastings, *D. B.* iii. 841; Lightfoot, *Phil.* 99–103).

[6] See Farrar, *M. B.* 295.

[7] See Lightfoot, *Phil.* 31.

after the death of Burrus, the good praetorian prefect; when the infamous Tigellinus had been promoted to the command of the imperial guards, when Seneca's influence was over, and when Nero's character was rapidly deteriorating[8]. The chief argument on the other side is that drawn from the ideas and tone of the letter, as bearing a strong resemblance to earlier Epistles, especially to *Romans*; while *Colossians* and *Ephesians* bear traces of heresies, which, with the Apostle's mode of combating them, point to a later stage of both false and true teaching. The supposed evidences too of earlier date have been proved to be of little value. If it is the first of the four letters, *Philippians* may be placed, according to the common chronology, in A.D. 62; if the last, in A.D. 63 (see p. 5)[9].

Occasion, object, and character of the letter. The immediate occasion is clearly shown in the letter itself. The converts at Philippi, who had before helped the Apostle with presents of money (cp. ch. iv. 15, 16; 2 Cor. xi. 9), have just sent such alms to him by the hands of Epaphroditus (cp. ch. ii. 25, iv. 18); who, being one of St. Paul's companions at Rome (cp. Col. iv. 12; Philem. 23), had been dispatched to them by the Apostle with a message (cp. Col. i. 7). On his return to Rome, Epaphroditus had fallen sick, perhaps after the fatigues of the journey; and, on his recovery, was desirous to return to Philippi, especially as he had heard that news of his illness had reached his friends there, whose anxiety he wished to relieve. The Apostle therefore sends him home again, and gives him this letter to the converts in Philippi. It may be said to have a threefold object—to thank them for the recent token of their

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[8] See Alford, iii. 31.

[9] For a fuller account of the arguments for the later date, see Smith, *D. B.* ii. 84; Wordsworth, iii. 340–342; S. C. iii. 583, 584, &c. On those for the earlier date, see Lightfoot, *Phil.* 30–46; Farrar, *M. B.* 295, &c.

'Nothing in the Epistle compels us to place it later than the others, and nothing prevents our placing it earlier; but it must be admitted that positive evidence for the earlier date is lacking' (Vincent, *I. C. C.* xxiv).

affection; to report his own condition; and to give such advice as their present circumstances seem to demand.

The letter has thus more of a personal character than any other addressed by St. Paul to a Church. There are few errors of doctrine to be corrected. The great passage on the Incarnation (cp. ch. ii. 5–11) is introduced not to refute such error, but to enforce the exhortation to humility[10]. Where the Judaizing taint is referred to (ch. iii. 2–4), it seems rather as a caution against dangers from without[11]. There are also few irregularities of practice, the chief being a want of unity, especially between two of the leading women (cp. ch. iv. 2, R. V.). The exhortations to joyfulness (ch. iii. 1, iv. 4) may seem to point to some despondency under persecution; but the general tone of the letter is one of deep affection and thankfulness[12]. In this it resembles, and even excels the letter to the other Macedonian Church of Thessalonica (see p. 9)[13].

Divisions of the letter[14]. The letter consists of two sections. There is a distinct break at the close of ch. ii, or rather after ch. iii. 1, which seems intended to introduce farewell injunctions[15]. Some interruption appears to have occurred at this point, which led the Apostle to prolong the letter, or which prompted a digression[16].

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[10] See Vincent, *I. C. C.* xxxiv.

[11] See Lightfoot, *Phil.* 68.

[12] 'The topic of persecution is prominent only in the Epistles to the Macedonian Churches. It had led the Philippians to despondency; the Thessalonians to a mistaken *form* of hope' (Farrar, *St. P.* ii. 422).

[13] 'The Philippian Church was bound to the Apostle by closer ties than even the Thessalonian.' In this Epistle 'his commendation is more lavish, as his affection is deeper. He utters no misgivings of their loyalty, no suspicion of false play, no reproaches of disorderly living, no warnings against grosser sins' (Lightfoot, *Phil.* 67).

[14] 'The letter is the least systematic of all the Epistles' (Farrar, *M. B.* 307). 'The origin and motive of the Epistle are hardly consistent with any systematic treatment' (Lightfoot, *Phil.* 68).

[15] The letter could hardly have concluded without such thanks for the contributions as we find in ch. iv. 10–18 (see Vincent, *I. C. C.* xxxi).

[16] Possibly the announcement of some further opposition from Judaizing teachers at Rome (see Lightfoot, *Phil.* 68; Farrar, *St. P.* ii. 432).

These sections may be sub-divided as follows[17]:—

1. The original letter. Ch. i. 1—iii. 1.
   (*a*) Greeting, thanksgiving, and prayer. Ch. i. 1–11.
   (*b*) The Apostle's personal experiences. Ch. i. 12–26.
   (*c*) Exhortations to unity and humility. The great Example. Ch. i. 27—ii. 18.
   (*d*) Personal matters; Timothy and Epaphroditus. Ch. ii. 19—iii. 1.

2. The digression and conclusion. Ch. iii. 2—iv. 23.
   (*a*) Warnings against false teaching. Ch. iii. 2—iv. 1.
   (*b*) Further exhortations to unity, cheerfulness, and all good. Ch. iv. 2–9.
   (*c*) Expressions of thankfulness and salutations. Ch. iv. 10–23.

II. CONTENTS OF THE LETTER.

1. THE ORIGINAL LETTER.

Ch. i. 1—iii. 1.

(*a*) SALUTATION, THANKSGIVING, AND PRAYER.

Ch. i. 1–11.

Salutation and thanksgiving. Ch. i. 1–8. The greeting from St. Paul himself[1] and from Timothy is followed by a thanksgiving unusually full and fervent. He tells of his joyful remembrance in his prayers (cp. 1 Thess. i. 2, 3) of the hearty co-operation these Philippians had given ever since their conversion, and of his confidence that God will perfect this work of theirs for the great day of Christ's coming. He has good reason for this hope in his grateful sense of their sympathy and help,

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[17] The two have been called the letter and the postscript (see Ellicott, iii. 64).

[1] For these converts too, as for the Thessalonians (see p. 12), there is no need of any assertion of his authority as an Apostle.

'The character of the whole Epistle is reflected in this introduction. It is unofficial, affectionate, familiar' (Vincent, *I. C. C.* 1).

both in his present trials and in his labours for the establishment of the Gospel; a proof that they too are partakers of divine grace[2]. He calls God to witness that he bears to them an affection which may be called Christ-like.

Prayers for the converts. Ch. i. 9–11. He prays therefore for them: that their love may abound in full knowledge and 'discernment' (R. V.), and in recognition of what is best (cp. Rom. ii. 18)[3]; so that they may be kept pure and upright for the day of Christ, filled through Him with the fruit of righteousness, which will redound to God's glory.

(*b*) THE APOSTLE'S PERSONAL EXPERIENCES.

Ch. i. 12–26.

His imprisonment a help and not a hindrance to the Gospel. Ch. i. 12–18. The cause of the Gospel has not suffered through the Apostle's imprisonment. On the contrary, it has been furthered in two ways: by its becoming known to many of the praetorian guards[4] and to many others, and by his example inspiring the brethren to preach with greater boldness and perseverance. True that all these preachers are not actuated by a good spirit and by pure motives; that some are moved by envy and partisanship (cp. ch. ii. 3; Gal. v. 20), not acknowledging him as a champion of the faith, but seeking to make his imprisonment more galling. Still, whether it be in pretence or in truth, Christ is preached, and in this he rejoices.

The grounds of his rejoicing. Ch. i. 19–26. And he may well rejoice, for he is assured that his present trials will result in his salvation, in answer to the converts' prayers, and through the aid

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[2] The simplest explanation of this is the privilege of preaching the Gospel, described in Eph. iii. 8 as 'a grace' (see Ellicott, iii. 67). But it may also refer to 'the fellowship of Christ's sufferings' (ch. iii. 10), described below (ch. i. 29) as a privilege granted to these converts.

[3] 'Approve the things that are excellent.' Others explain the words as 'put to proof the things that differ.'

[4] The word here (*πραιτώριον—praetorium*) was used for 'the general's tent' (cp. Livy vii. 12), for the palace of a provincial ruler (cp. Mark xv. 16; Acts xxiii. 35; Cicero, *Verr.* iv. 28), and for the Emperor's bodyguard (cp. Tac. *Hist.* iv. 46). It may be applied to the barracks of these troops, or to the whole camp of the 10,000 praetorians (see Ellicott, *Phil.* 16). But the words which follow, 'all the rest,' seem to imply that *persons* are meant by it.

which the Spirit supplies[5], thereby fulfilling his earnest expectation (cp. Rom. viii. 19) and hope. So he shall never be put to shame, but through his bold preaching shall glorify Christ in his body, whether by a life of union with Him, or by a martyr's death. The latter will be gain for *him*, but to live on may bring more fruit of his labour, so that he is perplexed between the two; his own desire being to depart[6], while the interests of the converts constrain him to live and labour on. And this he is convinced he will do, helping them to advance and rejoice in the faith, and giving them fresh cause to glory in the Lord through his visiting them in person again.

(*c*) EXHORTATIONS TO UNITY AND HUMILITY. THE GREAT EXAMPLE.

Ch. i. 27—ii. 18.

The converts exhorted to steadfastness, unity, and humility. Ch. i. 27—ii. 4. But, whether he so visit them or no, let their 'manner of life' (R. V.)[7] be such as becomes their profession, that he may learn that they are steadfast and united in their defence of the faith, undismayed by any adversaries, to whom such discomfiture by them will be an omen of their own destruction, but to the converts themselves a divine assurance of salvation, as those who are privileged not only to believe in Christ, but to suffer for Him, as they have seen the Apostle suffer at Philippi (cp. Acts xvi. 19–24; 1 Thess. ii. 2), and know that he is now suffering at Rome. He appeals to them by all the 'comfort' and 'consolation' (R. V.)[8] and fellowship and compassion which they have known as Christians to 'fill his cup of gladness' full by living in unity and mutual love; doing

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[5] This may mean either 'the bountiful supply (ἐπιχορηγία) which the Spirit gives,' or, 'the Spirit abundantly supplied.' It may include both (see Lightfoot, *Phil.* 91).

[6] Literally, 'to break up the camp' (ἀναλῦσαι; cp. ἀνάλυσις = 'departure' in 2 Tim. iv. 6.)

[7] The word (πολιτεύεσθε) means 'perform your duties as citizens' (cp. ch. iii. 20). It was natural that St. Paul, writing from Rome to those living in a Roman colony, should use such a metaphor (see Lightfoot, *Phil.* 105).

[8] Others take the word as meaning any 'exhortation' (παράκλησις) and 'persuasion' or 'incentive' (παραμύθιον) to be derived from their experience as Christians, living under the new law of love (see Lightfoot, *Phil.* 107; Vincent, *I. C. C.* 53, 54).

nothing in a spirit of faction (cp. ch. i. 15–17) or vainglory; humble-minded, esteeming others better than themselves, and consulting the interests of others as well as their own.

The great humiliation and exaltation. Ch. ii. 5–11. Let the converts thus reflect in their minds the mind of Christ. He, though existing from eternity in the form of God[9], did not count this equality with God a prize to be held fast, but 'emptied Himself' (R. V.)[10], taking the form of a servant; and being thus found in outward fashion as a man, He further humbled Himself, showing Himself obedient unto God even to death, and that the death of the cross. And, because of this humility, God highly exalted Him, giving Him 'the name' (R. V.) which is above every name, that all created things should render homage to His majesty, and that every one should acknowledge Him as Lord, and in Him should glorify God the Father[11].

Exhortations and commendation. Ch. ii. 12–18. With such an example of obedience before them, let the converts work out with 'trembling anxiety' their own salvation, when the Apostle is absent no less than when he is present; knowing that the will and power to do this are from God[12]. Let them be free from murmurings and disputings, blameless children of God amid an evil world, in which they appear as 'luminaries'

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[9] The word for 'being originally' (R. V. mg.; *ὑπάρχων*) does not necessarily imply 'eternal existence,' but seems from the context to do so here (see Lightfoot, *Phil.* 110).

The words for 'form' (*μορφή*; vers. 6, 7) and for 'fashion' (*σχῆμα*, ver. 8) are very different in meaning. The latter means 'fleeting fashion, and belongs to accident or circumstance; it differs from *form* or lasting shape proper to the *essence* which it represents' (S. C. iii. 292).

[10] The meaning of these clauses, which has given rise to much discussion, seems to be that 'the Son of God did not regard His being on equal conditions of glory and majesty with God as a prize and treasure to be held fast, but emptied Himself thereof, becoming thus the supreme example of that willing self-sacrifice for the good of others, which is the aim of the Apostle's exhortation' (Gifford, *Incarnation*, 71).

[11] 'The name' (ver. 9) means the supreme title of 'God' or 'Lord' (cp. Isa. v. 16). The words in ver. 10 are 'in (not 'at') the name of Jesus,' meaning that He Himself is to be the object of worship (cp. Ps. lxiii. 4): not only that prayer is to be offered in His name (see S. C. iii. 6–11; Ellicott, iii. 75).

[12] They are to carry out the work to completion (*κατεργάζεσθε*), encouraged by the thought that God, who alone works effectively (*ἐνεργῶν*), is working with them.

(R. V. mg.), holding forth the Word of Life[13]. So shall he have reason to boast, when Christ shall appear, that his efforts (cp. Gal. ii. 2) and labour have not been in vain. And, even if his life-blood is to be shed as a libation poured over the offering of their faith, he will rejoice in this, and he calls on them to rejoice with him[14].

(*d*) PERSONAL MATTER. TIMOTHY AND EPAPHRODITUS.

Ch. ii. 19—iii. 1.

The hope of sending Timothy. Ch. ii. 19–24. The Apostle hopes to send Timothy soon to them, and to receive through him comforting news of them. No one else who is with him so sympathizes with his care for them. Others think of their own selfish interests rather than of the cause of the Gospel; but Timothy, as they know, has worked for this with him with filial devotion. Him therefore he wishes to send, as soon as he can see what is likely to be the issue of his case, and he hopes that this will be such as to enable him before long to visit them in person.

Epaphroditus to be sent back now. Ch. ii. 25—iii. 1. Meanwhile he sends Epaphroditus with this letter, his fellow labourer and fellow soldier, whom the Philippians had sent to minister to his needs. This messenger of theirs is very anxious to return, knowing that his countrymen have heard of his all but mortal sickness. God in His mercy spared the Apostle the fresh grief of losing this friend, and he is therefore eager to send him to cheer them, and to relieve his own sorrow through sympathy with their delight at receiving him. The messenger deserves to be received with all joy and honour, as one who has risked his life[16] in Christ's cause, that he might make up what was

[13] 'Holding forth the Gospel as luminaries in a dark world' (Vincent, *I. C. C.* 64). The figure may be like those in Matt. v. 14–16; John i. 4, v. 35, viii. 12, &c.). Others, however, connect the words 'holding forth,' &c, with what has preceded. The word for 'luminaries' (*φωστῆρες*) is used of the heavenly bodies. Bishop Wordsworth (iii. 352) explains it of the torches with which messengers were guided 'through the dark and narrow streets of ancient cities.'

[14] The reference may be either to heathen libations, or to Jewish drink-offerings. For 'service' (*λειτουργία*), compare Rom. xv. 16; 2 Cor. ix. 12.

[15] 'Probably some crisis in his imprisonment was at hand' (Ellicott, iii. 78). He has already spoken of his expectation of release (cp. ch. i. 25).

[16] Literally, 'having gambled with his life' (*παραβολευσάμενος*).

lacking in their service to the Apostle[17]. And now he will bid them farewell, repeating warnings which he never tires of giving, and which it is well for them to receive[18].

2. THE DIGRESSION AND CONCLUSION.

Ch. iii. 2—iv. 22.

(*a*) WARNINGS AGAINST FALSE TEACHING.

Ch. iii. 2—iv. 1.

Warning against Judaizers. The Apostle's own Judaism. Ch. iii. 2–6. The Apostle at this point abruptly breaks off from his subject. Whatever the cause of this digression[1], the indignation with which he denounces these false teachers is evident. He describes them as 'dogs,'[2] 'evil workers,' whose circumcision is a mere mutilation[3]. The truly circumcised (cp. Col. ii. 11, 12) are the converts, whose service of God is spiritual, whose boast is in Christ, and not in the flesh (cp. 2 Cor. xi. 18; Gal. vi. 13, 14). If any could trust to the flesh, the Apostle himself might do so, for he was duly circumcised, a genuine Israelite, of a famous tribe (cp. Rom. xi. 1)[4], of Hebrew parentage and a thorough Hebrew, a legalist of the Pharisees (cp. Acts xxiii. 6), a zealous persecutor of the new faith (cp. Gal. i. 13; 1 Tim. i. 13), blameless in observance of the law.

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[17] There is no reproach in these words. They mean that the messenger made up, as far as possible, by his personal ministrations for the unavoidable absence of those who sent contributions (cp. 1 Cor. xvi. 17).

[18] If the view that there is a break in the letter here be correct (see p. 129), it is probable that he is about to add a final exhortation to unity, when his thoughts are suddenly diverted to other dangers (see Lightfoot, *Phil.* 126). The word for 'rejoice' (χαίρετε) may also mean 'farewell.'

[1] News may have reached him of some fresh opposition on the part of these teachers at Rome (see Lightfoot, *Phil.* 69; Farrar, *St. P.* ii. 432). The original letter seems to be resumed at ch. iv. 2.

[2] 'The Jews called the Gentiles "dogs" (cp. Matt. xv. 26), as Mohammedans call Christians to this day' (S. C. iii. 621). The dog was with the Jews the type of impurity (cp. Rev. xxii. 15; see *O. T. Hist.* ii. 127).

[3] They are 'the concision' (κατατομή); Christians are the circumcision (περιτομή). The former is no better than the mutilations of the heathen (cp. Gal. v. 12).

[4] Benjamin was a tribe of warriors (cp. Judges v. 14; Hos. v. 8). It gave to the Israelites their first king, after whom the Apostle himself was perhaps named (cp. pt. i. p. 2), and it was allied with Judah after the disruption.

The Apostle's Christian progress. Ch. iii. 7–14. But all these privileges he was ready at his conversion to forfeit, counting them as worthless; as mere 'refuse' (R.V. mg.), in comparison of the knowledge of Christ; that so he may be found in Him, having no legal righteousness, but the righteousness which is of God through faith in Christ; the knowledge which includes the power of His resurrection and the fellowship of His sufferings[5], whereby he too may attain to the resurrection of life. Not that he has yet attained, or 'realized this ideal'; but he is pressing on in the hope of grasping that prize, with a view to which he was grasped by Christ at his conversion; ever, like some athlete, forgetting the things behind, and straining forward towards the goal which is in front of him to win the prize of his heavenly calling (cp. 1 Cor. ix. 24–27)[6].

The converts exhorted to follow his example. Ch. iii. 15—iv. 1. Let all who are full grown in spiritual knowledge (cp. 1 Cor. xiv. 20; Eph. iv. 13; Heb. v. 14) form a like resolve. Then, if they should err in any matter, God will surely enlighten them, provided they walk by the same principles which they have already learned[7]. Let them unite in imitating the Apostle (cp. 1 Cor. xi. 1) and those like him. For, as he has often told them before, there are many professing Christians, who, to his great sorrow, are really enemies of the cross of Christ; men whose carnal desires are their God (cp. Rom. xvi. 18), whose shame is their glory, who care only for earthly things, and who are therefore doomed to perdition. But the true Christian's citizenship (R.V.; cp. Eph. ii. 19)[8] is even now in the heavens; and from thence he waits for his Lord to come as the Saviour, who by His almighty power shall refashion this body of his humiliation, that

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[5] 'The power of His resurrection' is fourfold: (*a*) quickening our souls (cp. Eph. ii. 5); (*b*) assuring us of our own resurrection (cp. 1 Cor. xv. 22); (*c*) bringing our present justification (cp. Rom. iv. 25); (*d*) securing our final triumph (cp. Col. iii. 4). The context here suggests the last two (see Ellicott, *Phil.* 74). For 'the fellowship,' &c., cp. 2 Tim. ii. 12; 1 Pet. iv. 13.

[6] The picture given here, which is commonly referred to the runner in the stadium, is regarded by some as taken from the chariot races in the circus (see Farrar, *St. P.* ii. 434).

[7] The word here (ἐφθάσαμεν) had lost now its classical meaning of 'to anticipate,' and had come to mean simply 'to arrive at' (cp. Matt. xii. 28; Rom. ix. 31; 1 Thess. ii. 16). But see 1 Thess. iv. 15. For the correct reading here, see R.V. This is probably another warning against Judaizing tendencies.

[8] Or, 'commonwealth' (R.V. mg.), (see p. 162) or 'home.'

it may take a form like that of His own risen and glorified body, (cp. 1 Cor. xv. 50–52)[9]. Looking to this glorious consummation let his beloved converts, his joy and crown (cp. 1 Thess. ii. 19), stand fast in the Lord.

(*b*) FURTHER EXHORTATIONS TO UNITY, CHEERFULNESS, AND ALL GOOD.

Ch. iv. 2–9.

Various exhortations. Ch. iv. 2–9. The Apostle now returns to the subject of unity (cp. ch. ii. 1–4)[10], exhorting two women, no doubt of some position, Euodia (R. V.) and Syntyche, to be reconciled; and urging his 'true yoke-fellow'[11] to use his influence for this end, since these women, like Clement and other faithful labourers[12], rendered the Apostle valuable help. Again he will bid the converts rejoice. Let their forbearance (cp. Acts xxiv. 4; 2 Cor. x. 1) be known to all. The judgement is drawing near (cp. James v. 8; 1 Pet. iv. 7). Let them have no anxious cares (cp. Matt. vi. 25, 34), making all their requests known to God in earnest and thankful prayer; and then God's peace, which surpasses all human power of conception[13], shall guard their hearts and 'thoughts' (R. V.) in Christ Jesus. Finally, let their minds be full of all things which are true, 'reverend' (R. V. mg.), just, pure, lovely, gracious; everything that is virtuous[14] and praiseworthy. Let them follow the Apostle's teaching and example, and then the God of peace shall be with them.

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[9] 'Vile body' (cp. Burial Service in *P. B.*) is an unhappy rendering. It means 'the body of our present mortal state.'

[10] 'After this long digression . . . he once more takes up the exhortation to unity with which he had intended to conclude' (Farrar, *St. P.* ii. 435), repeating it at ch. iii. 1.

[11] Probably Epaphroditus, who is to be the bearer of the letter. Others take it as a proper name; 'Synzygus, who are rightly so named' (see Vincent, *I. C. C.* 131); on whose name he plays, calling him a genuine yoke-fellow (see Farrar, *St. P.* ii. 435).

[12] For 'the book of life,' cp. Exod. xxxii. 32; Ps. lxix. 28; Rev. iii. 5, xiii. 8. See also Luke x. 20.

[13] Or, 'which surpasses every device of man' (see Lightfoot, *Phil.* 161; Vincent, *I. C. C.* 129).

[14] This is the only passage in which St. Paul uses this, the great heathen word (ἀρετή) for moral excellence. It is used by St. Peter of human virtue in 2 Pet. i. 5, and of divine excellence in 1 Pet. ii. 9; 2 Pet. i. 3.

(*c*) EXPRESSIONS OF THANKFULNESS AND SALUTATIONS.

Ch. iv. 10–23.

Acknowledgement of the Philippians' gift. Ch. iv. 10–19. The Apostle is filled with holy joy at the fresh proof of their affection[15], after a delay due not to want of thought but of opportunity. He speaks not of want, having learned to be independent in any state[16]—initiated in the mystery[17] of how both to be humbled and hungry and how to abound, able to bear all things through Him that strengtheneth him. But he values their sympathy with him in his affliction. It is not, as they will remember, their first kindness to him: for, early in his ministry, when he was at Thessalonica and about to leave Macedonia, they were the only Church to help him, and that more than once. It is not their gift itself that he now values, but rather the blessing such kindness will bring to themselves (cp. Acts xx. 35). What they have sent by Epaphroditus amply supplies his wants, and it will be accepted as a well-pleasing sacrifice by that God who will in turn supply every need of theirs out of the riches of His glory in Christ Jesus.

Conclusion of the letter. Ch. iv. 20–23. The letter concludes briefly with an ascription of glory to God the Father, the Apostle's salutation to all the saints and salutations from all the brethren at Rome, especially those of the Emperor's household[18]. These are followed by a short benediction.

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[15] The words (ἀνεθάλετε κ. τ. λ.) mean, 'ye put forth new shoots in respect of your solicitude for me' (Ellicott, *Phil.* 96).

[16] He claims to be 'self-sufficing,' to have that 'independence of external circumstances' (αὐτάρκεια; cp. 2 Cor. ix. 8; 1 Tim. vi. 6) which the Stoics claimed in a different sense.

[17] 'I have learned the secret' (R.V.). It is the word (μεμύημαι) used of initiation into the Eleusinian and other heathen mysteries.

[18] Not probably persons of high rank, but slaves or freedmen belonging to the *familia Caesaris*, or retainers in the palace.

COLOSSIANS

I. INTRODUCTION.

The Church at Colossae. Colossae was one of three cities in the valley of the Lycus, a tributary of the Maander; the other two being Laodicea and Hierapolis (cp. Col. iv. 13; Rev. iii. 14). It was situated in the district of Phrygia[1], and was originally a place of importance[2], but seems to have been now eclipsed by its two neighbours. Lying, however, on the main route from Ephesus to the Euphrates, and being famous for a rich dye (probably dark purple), named *Colossinus*, it retained a considerable trade, and there were consequently a number of Jewish settlers in the neighbourhood[3]. The Church there was probably founded during St. Paul's stay at Ephesus on his second missionary journey (see pt. i. p. 48)[4], though the Apostle implies (ch. i. 4, 7, ii. 1) that he had not himself visited this

[1] These cities were all near the border of Phrygia; but, while the other two are sometimes spoken of as Carian or Lydian, Colossae is always described as Phrygian (see Lightfoot, *Col.* 18).

[2] It is called both by Herodotus (vii. 30) and by Xenophon (*Anab.* i. 2, § 6) 'a great city'; but, while the other two had risen under the Roman Empire to be important places (see S. C. iii. 646), Colossae had become comparatively insignificant. It was 'the least important town to which any Epistle of St. Paul which now remains was addressed' (Pullan, 171). It was afterwards called Chonae.

[3] See Hastings, *D. B.* i. 454.

[4] St. Luke speaks of 'all which dwelt in Asia' as having heard the Gospel at this time, and describes Demetrius as saying that the Apostle has turned away much people 'almost throughout all Asia' (cp. Acts xix. 10, 26; see Lightfoot, *Col.* 30).

'On his third journey St. Paul founded no new Churches in Asia Minor, but confined himself to visiting and confirming (cp. Acts xviii. 23) those already founded' (Abbott, *I. C. C.* xlviii).

place[5]. There is little doubt that the chief agent in this work of conversion was Epaphras, himself a Colossian (cp. ch. i. 7). Timothy, too, may have helped (cp. ch. i. 1), and Philemon (cp. Philem. 1), who also belonged to Colossae, and Nymphas of Laodicea (cp. ch. iv. 15)[6]. The Church of Colossae evidently consisted mainly of Gentiles (cp. ch. i. 21, 27, ii. 13)[7], but it is clear that Jewish influences were at work (cp. ch. ii. 11, 16), and that doctrines were introduced which resembled those of the Jewish sect called the Essenes[8].

Occasion of the letter. The occasion of this letter is the visit to the Apostle at Rome of Epaphras, the founder of the Churches on the Lycus, who has brought news of the erroneous

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[5] If in 'passing through the upper coasts' (cp. Acts xix. 1) he took the ordinary trade-route, he must have passed Colossae without halting there (see *Encycl. Bibl.* i. 859). Ramsay suggests (*C. R. E.* 94) that he may have preferred 'the shorter hill road, practicable for foot passengers.'

For arguments in favour of the view that the Apostle *had* visited Colossae, see Wordsworth, iii. 314, 315.

[6] Thus Paul 'had indirectly become the founder of the Churches on the Lycus' (Farrar, *M. B.* 310).

[7] 'Descendants of Greek settlers and native Phrygians, deeply imbued with that tendency to mystical fanaticism which was characteristic of the Phrygian race' (*Encycl. Bibl.* i. 860).

The physical character of this strange district, subject to earthquakes and volcanic eruptions, may have helped to produce this temperament (see Farrar, *M. B.* 311).

'The natural phenomena of this region . . . were well calculated to encourage a belief in demoniac or angelic powers controlling the elementary forces of nature' (Abbott, *I. C. C.* xlix).

[8] 'The Judaic element in this Colossian development of Christianity shows that Jewish teachers had visited it, and that Jewish religion and thought had influenced the population' (Hastings, *D. B.* i. 454).

'In these three points of exclusiveness, asceticism, and angelology, the Colossian heresy shows affinities with Essenism . . . which might be called Judaic Gnosticism' (Abbott, *I. C. C.* xlix).

St. Paul warns the Colossians against the following different errors; first, a combination of angel-worship and asceticism; secondly, a self-styled *philosophy* or *gnosis* which depreciated Christ; thirdly, a rigid observance of Jewish festivals and sabbaths. 'These errors,' combined by some of the early Gnostics, may have been introduced by some Alexandrian Jew (see C. and H. ii. 403, 404).

doctrines which are perverting the simplicity of the faith there. A favourable opportunity is found for sending a letter to counteract this teaching in the mission of Tychicus of Ephesus to Colossae with a runaway slave called Onesimus, who has been converted by the Apostle in his 'bonds' (cp. Philem. 10), and who is to be restored to his master Philemon [9]. A brief letter relating to his case is also dispatched, and probably that known as the Epistle to the Ephesians, regarded by many as an encyclical letter to the Asiatic Churches (cp. Col. iv. 15) [10]. The place of writing is therefore Rome, and the date, according to the common chronology, about A. D. 63 [11].

Object and character of the letter. The forms of error to be combated now are different from those with which St. Paul has hitherto had to deal (see p. 5). Moreover, he only knows of them by hearsay, and has not been brought into actual contact with their promoters. It is, therefore, natural that, in thus addressing strangers, and in treating matters which are new to him, his style should differ somewhat from that of previous letters [12]. These converts, though full of earnestness and actuated by good motives, have been led into errors both of doctrine and practice [13]. As regards the latter, they have relied too much

[9] See Farrar, *St. P.* ii. 443.

[10] 'The Apostle probably dispatched three letters at the same time: a general letter to the leading Churches of proconsular Asia (*Ephesians*); a letter addressed more directly to the particular circumstances of the Church at Colossae (*Colossians*); and a private letter (*Philemon*) dealing with the concerns of a single individual' (Smith, *D. B.* i. pt. i. 627).

[11] Or, according to those who give the earlier dates, about A. D. 60.

[12] 'The style of the Epistle is somewhat laboured. It lacks the spontaneity, the fire, the passion, the tender emotion, which mark most of St. Paul's Epistles' (Farrar, *M. B.* 313).

'It is distinguished by a certain ruggedness of expression' (Lightfoot, *Col.* 123).

'If the picture of the Colossian false teachers does not present such well-marked features as that of the Galatian false Apostles, there is no occasion for surprise, for Paul knew the latter personally, the others only by hearsay' (*Encycl. Bibl.* i. 862).

[13] The false teaching 'was twofold in its nature, at once practical and speculative' (Smith, *D. B.* i. pt. i. 627).

on ceremonial observances and asceticism (cp. ch. ii. 16, 23), as providing safeguards against impurity and other moral evil. In their theology they have been led by their 'sense of the unapproachable majesty of God,' and their longing for communion with Him, into the attempt to bridge over this chasm with a number of intermediate powers[14]. The Apostle shows them that all mediatorial work centres in the Person of the Incarnate Son of God, and that the true principle of Christian conduct—the motive power of a higher and heavenly life—is the sharing His death and resurrection (cp. ch. ii. 12–15, iii. 1–4)[15].

The relation of this Epistle to *Ephesians* will be considered in treating of the latter, and its characteristics will be more fully shown in dealing with the contents.

Divisions of the letter. The letter may be arranged under the following sections[16]:—

1. Introductory greeting, thanksgiving, and prayer. Ch. i. 1–14.

2. The doctrinal or dogmatic portion. Ch. i. 15—ii. 3.

3. The polemical portion, warning against errors. Ch. ii. 4—iii. 4.

4. The hortatory portion. Ch. iii. 5—iv. 6.

5. Personal matters and conclusion. Ch. iv. 7–15.

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[14] See Lightfoot, *Col.* 113.

[15] 'St. Paul has now to develop a new truth more nearly akin to that revelation of Christ which we find in St. John' (Farrar, *M. B.* 312).

'The object of this Epistle is to bring before the Colossians a true ideal of Christian life and practice, based on a true conception of the relation of Christ to the universe and to the Church' (Hastings, *D. B.* i. 455).

[16] See Lightfoot, *Col.* 124–126.

II. CONTENTS OF THE LETTER.

1. INTRODUCTORY GREETING, THANKSGIVING, AND PRAYER.

Ch. i. 1–14.

The greeting and thanksgiving. Ch. i. 1–8. The usual greeting of grace and peace is briefly given to the faithful brethren at Colossae from St. Paul himself, an Apostle by God's will, and from his 'brother' Timothy. He tells them how he thanks God in his prayers (cp. 1 Thess. i. 2) for the tidings of their faith and love toward all the saints, in which they are encouraged by that hope of final reward[1], held out to them when the pure Gospel was preached among them; that Gospel which thus bears fruit and 'increases' (R.V.) with *them*, as it does in all the world. In this preaching the faithful Epaphras was the Apostle's agent, and it is through him that he has now learned of their love for him in the spirit (cp. Gal. v. 22).

The Apostle's prayer for the converts. Ch. i. 9–14. Ever since he received these welcome tidings the Apostle has not ceased to pray for their advance to that full knowledge of God's will through *spiritual* wisdom and intelligence[2], which will enable them by their conduct to please God in everything, bringing forth the fruit of good works, and 'growing in moral stature' (cp. Eph. iv. 13); and which will strengthen them with a divine power of endurance and long-suffering; so that they will thank God, who fitted them for the glorious portion of His saints, and who rescued them from the power of darkness, bringing them into the kingdom of His beloved Son[3], that Son in whom they have the redemption, even the remission of sins (cp. Eph. i. 7).

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[1] Some, however, connect the words 'because of the hope' with 'we give thanks.' 'There is something strange in assigning the future hope as the motive of Christian love' (Abbott, *I. C. C.* 196).

[2] 'Spiritual' is emphatic, contrasted with the pretence of wisdom, or 'fleshly mind' (ch. ii. 18) of the false teachers.

[3] The Apostle identifies himself with the converts. 'We were slaves in the land of darkness. God rescued us from this thraldom. He transplanted us thence, and settled us as free colonists and citizens in the kingdom of His Son' (Lightfoot, *Notes*, 139).

2. THE DOCTRINAL OR DOGMATIC PORTION.

Ch. i. 15—ii. 3.

The supremacy of Christ. Ch. i. 15–19. This mention of redemption through Christ leads on to that definite instruction as to His power and work, which the converts specially need. The Apostle describes to them His pre-eminence over the natural world, as being the image of the invisible God (cp. 2 Cor. iv. 4; Heb. i. 3); not only the 'first-born' before and above all created things[1], but Himself the Creator of all (cp. John i. 3; 1 Cor. viii. 6; Heb. i. 2)[2], both of the visible universe, and of all such invisible powers as that celestial hierarchy (cp. Eph. i. 21) in which they believe[3]. He Himself exists before all things[4], and in Him all things are held together (see R.V. mg.). And He has a like supremacy over 'the new moral creation,' being thus Head of the Church, which is His body (cp. Eph. i. 23); inasmuch as He is its origin, and His resurrection, as the first-born from the dead (cp. Rev. i. 5), is its life. Thus He is pre-eminent in all things, because it was the Father's good pleasure that all the fullness of the Godhead should dwell in Him.

The great reconciliation in Christ. Ch. i. 20–23[5]. And it was in *Him* that the Father was pleased to reconcile to Himself all things both on earth and in heaven[6], having made peace

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[1] He is not here put on a level with things created, as merely prior to these in time (see S. C. iii. 657), but is spoken of as their ruler, being the 'first-born' or head of God's household (see Lightfoot, *Col.* 145). Compare, 'Begotten before all worlds' in the Nicene Creed. Both 'first-born' (πρωτότοκος) and 'image' (εἰκών) are terms used by the Alexandrian philosophers, and so perhaps familiar to the Colossians, see p. 140.

[2] The expression (ἐν αὐτῷ) means that He was not only the instrument (cp. 1 Cor. viii. 6), but that the cause of the act of creation resided in Him (see Abbott, *I. C. C.* 214).

[3] For this gradation of intermediate powers between God and man, see p. 142.

[4] This 'is' (ἔστιν) is emphatic, denoting absolute existence (cp. John viii. 58).

[5] It seems best to divide the argument here (see Lightfoot, *Col.* 124), though the division comes in the middle of a sentence. The word for 'was pleased' (εὐδόκησεν) must be repeated.

[6] The false teachers spoke of a partial reconciliation through angelic mediators: the Apostle tells of a complete and universal reconciliation through the Incarnate Word (see Lightfoot, *Col.* 159).

through His blood shed on the cross,—a reconciliation [7] which included even these Gentiles, who were before estranged from God and enemies in heart through their wickedness—that He might present them holy and blameless before Himself (cp. Eph. i. 4), if only they remain firm in the faith; not shifting away from the hope proclaimed to them and to all by that Gospel, of which the Apostle himself is a minister.

His own Apostolic work. Ch. i. 24—ii. 3. In his sufferings in this work he rejoices, because he thereby fills up what is lacking of the afflictions of Christ on behalf of His Church [8], being made a minister and steward to preach to them fully the mystery hidden 'from the ages' (R.V. mg.), but now revealed to all those saints, Gentiles included, to whom God has been pleased to make known the wealth of His glory. A hope of sharing that glory is inspired by Christ who is now in them (cp. Rom. viii. 10; 2 Cor. xiii. 5; Gal. ii. 20) [9]; Christ, whom the Apostles proclaim to all, exhorting and teaching with all wisdom, striving to present every man as fully instructed in Christ; while none struggles (cp. 1 Thess. ii. 2) harder than himself in that divine energy with which he has been inspired. And to this struggle his anxiety for these converts and for those at Laodicea, strangers though they are to him, has contributed not a little, from his earnest desire that they may be comforted, and united, and strengthened with firm conviction in the full knowledge of God's mysteries—in whom are all the treasures of wisdom and knowledge stored away (cp. 2 Cor. i. 7) [10].

3. THE POLEMICAL OR CONTROVERSIAL PORTION. Ch. ii. 4—iii. 4.

Warning against errors of doctrine. Ch. ii. 4–15. The Apostle has written thus to warn the converts, with whom he is

[7] 'In the body of His flesh' is added to distinguish His natural body from the mystic body spoken of in ver. 18 (see Ellicott, iii. 102).

[8] 'Of the afflictions, i. e. which Christ endured' (Lightfoot, *Phil.* 103). Christ offered 'a full, perfect, and sufficient sacrifice'; but His servants may be 'partakers of His sufferings' (cp. 2 Cor. i. 5, 7; Phil. iii. 10) in carrying on His work (see Farrar, *St. P.* ii. 458). Others explain the words as referring to the sufferings of that Church, which is His body. Others as meaning St. Paul's own sufferings in Christ's service (see Abbott, *I. C. C.* 231, 232).

[9] Or, 'among them,' i. e. known among the Gentiles.

[10] A twofold truth. These treasures are contained in Christ, and they are thus hidden away.

present in spirit, though absent in body (cp. 1 Cor. v. 3), against being deluded by false reasonings, so as to give up their good order and firm faith [1]. Let their conduct be in accord with the Gospel they have been taught, while they are firmly rooted and are built up in this faith, and are full of thankfulness. He knows that attempts are being made to carry them off as prey [2] through a false and merely human philosophy—a rudimentary and worldly system (cp. Gal. iv. 3), far different from the Gospel of the Incarnate Son, in whom dwells all the fullness of the Godhead; a fullness of which *they* have received from Him (cp. John i. 16; Eph. i. 23, iii. 19, iv. 13) as supreme over all spiritual beings [3]. In Him they have the true spiritual circumcision (cp. Phil. iii. 3), sharing by Baptism in His death and resurrection (cp. Rom. vi. 3, 4). Dead though they were in heathen wickedness, God gave them new life in Christ (cp. Eph. ii. 5), forgiving all their trespasses; and Christ has cancelled the cruel law of ordinances (cp. Eph. ii. 15), nailing it to His cross; and, having stripped off there all the powers of evil, boldly displayed them as His fallen enemies, leading them as it were in triumph (cp. 2 Cor. ii. 14) [4].

Warning against errors of practice. Ch. ii. 16—iii. 4. This account of the cancelling of the bond of ordinances leads on to a caution against the converts subjecting themselves to it again. Meat and drink (cp. Rom. xiv. 17; 1 Cor. viii. 8; Heb. ix. 10), and festivals and sabbaths (cp. Gal. iv. 10) are only shadows of the realities of the Gospel. Let no one designedly deprive them of their prize by affected humility and angel-worship [5],

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[1] The words here (*τάξις* and *στερέωμα*; cp. Acts xvi. 5; 1 Pet. v. 9) are probably military metaphors; 'an image derived from the order and solidity of the soldiers of the Praetorian guard, whom St. Paul saw so often during his captivity' (S. C. iii. 665).

[2] The words here may refer to some one teacher (see p. 140; cp. Abbott, *I. C. C.* 246), or to various opponents whom he does not wish to name (cp. Gal. i. 7).

[3] 'And therefore over those angelic beings, whom the false teachers adopted as mediators' (Lightfoot, *Col.* 181).

[4] 'Taking upon Him our human nature, He stripped off and cast aside all the powers of evil which clung to it' (Lightfoot, *Col.* 176; cp. Ellicott, *Col.* 165). Others take God as the subject throughout the sentence (see Alford, iii. 213).

[5] 'Rob them of the umpire's award' (*βραβεῖον*; cp. 1 Cor. ix. 24; Phil. iii. 14). For 'designedly' (*θέλων*), see R.V. mg.; Alford, iii. 214; Ellicott (*Col.* 169). Lightfoot (*Col.* 193) explains by 'taking delight in.'

'taking his stand upon' (R.V. mg.) his alleged visions[6], puffed up with unspiritual wisdom; so that they may lose their hold on the Head (cp. Eph. iv. 16), from whom the body derives both life and unity, growing with a divine increase. As having died with Christ to these elementary and worldly rules as to what may not be handled or tasted; ordinances which have no permanent effect and are of merely human authority; let the converts beware of clinging to these, as if they were still of the world. All this asceticism, with its self-imposed service and mock humility and hard treatment of the body, may give a false appearance of wisdom, but has no real power to check carnal indulgences. They who were raised with Christ must look to higher things than these. *Their* aims must rise to the heavens, where the risen Christ lives and reigns. They must turn their thoughts from earthly things (cp. Phil. iii. 19) to the things above; for they died to the world with their Lord (cp. Rom. vi. 11), and are living a life which is hidden with Him now, but which, at His final manifestation, will win for them a share in His glory[7].

4. THE HORTATORY PORTION.

Ch. iii. 5—iv. 6.

General precepts. Ch. iii. 5–17. As those quickened with this new spiritual life the converts must kill all that is carnal in them; those sensual sins in which they once lived, like the other heathen, and that covetousness, which is idolatry (cp. Eph. v. 5)[1]; offences for which God's wrath will come on all who are thus disobedient, as well as on all sins which violate the laws of charity or truthfulness[2]. For they have put off the old man (cp. Rom. vi. 6; Eph. iv. 22), and have put on the new

[6] Or, 'dwelling in' (R. V.), i. e. pondering on them. The 'not' (*μή*) of A. V. should probably be omitted.

[7] For 'Who is our Life,' cp. John i. 4; Gal. ii. 20; Phil. i. 21; 1 John v. 12. 'The spiritual life in man is a hidden life, having its source in God' (Ellicott, iii. 112).

[1] 'Covetousness (*πλεονεξία*) was not a peculiarly Gentile sin. The Pharisees were covetous (*φιλάργυροι*; cp. Luke xvi. 14). Our Lord warns His own disciples against it (cp. Luke xii. 15). In Eph. iv. 19 the word is translated 'greediness.' For its being 'idolatry,' cp. Matt. vi. 24.

[2] 'Filthy communication' (A. V.; *αἰσχρολογία*) means rather in this connexion 'foul-mouthed abuse.'

(cp. Eph. iv. 24), which is continually being renewed unto perfect knowledge, that it may be confirmed to the image of the Creator; and in this new life all the old distinctions are done away[3], and Christ reigns supreme in all (cp. Gal. iii. 28). Let them, as the elect of God, be full of kindness, meekness, forbearance, following the divine example of forgiveness (cp. Eph. iv. 32); and above all filled with love, which is the bond uniting all graces into perfection[4]. And let 'the peace of Christ' (R. V.) be the ruling power in their hearts the secret of their unity, and 'the destined goal of their calling,' for which they may well be thankful. Let the word of Christ dwell in their hearts in its fullness, and let them teach and advise one another with all wisdom[5], praising God in all kinds of spiritual songs (cp. Eph. v. 19). Let everything they say or do be in the name of their Lord, and with thanksgiving to God.

Special precepts. Ch. iii. 18 — iv. 6. The exhortations which immediately follow are addressed to those in various relations of life (cp. Eph. v. 22—vi. 9; 1 Pet. ii. 18—iii. 7). Wives are bidden to 'be in subjection' (R. V.); husbands to be kind; children to be obedient; fathers to avoid harshness; slaves to be submissive and true to their earthly masters, through fear of their heavenly Lord; and to do all heartily, that they may be rewarded by their true Master, Christ. Any who does wrong, master or servant, shall be requited by Him, who has no respect of persons (cp. Gal. ii. 6). Masters must therefore deal justly with slaves, knowing that they too have a Master in heaven[6].

Further precepts follow which are suited for all—to perseverance and earnestness in prayer with thanksgiving, not forgetting therein the Apostle and his colleagues, that God may open a door (cp. 1 Cor. xvi. 9; 2 Cor. ii. 12) for their preaching of the mystery of Christ, for which the Apostle himself is a prisoner (cp. 2 Tim. ii. 9, Philem. 9), that he may proclaim it, as is his duty, fearlessly. The converts are further exhorted to be discreet

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[3] The line of division between Greeks and barbarians, the latter meaning all who did not speak Greek, was as clearly marked as that between Jew and Gentile. 'Scythian' stands for 'the lowest type of barbarian.'

[4] Compare 'the very bond of peace, and of all virtues' (Collect for Quinquagesima, P. B.).

[5] These words seem best taken with what follows (see Abbott, *I. C. C.* 290; Ellicott, *Col.* 190).

[6] The fullness of instructions given both here and in *Ephesians* as to masters and slaves may be explained by the case of Onesimus (see p. 151).

in their conduct in dealing with unbelievers, 'buying up the opportunity' (R. V. mg.)[7]; and to see that their speech is full of grace and wisdom, that so they may reclaim these[8].

Personal explanations and salutations. Ch. iv. 7–18. Tychicus[9], his faithful fellow labourer, who is sent with this letter, will tell them all about the Apostle's present condition, and his news will cheer them. With him is sent Onesimus, now a brother[10], and himself a Colossian (see p. 150), who will also tell them of matters at Rome. Greetings are sent from St. Paul's fellow prisoner[11] Aristarchus (cp. Acts xix. 29, xx. 4, xxvii. 2); from Mark (cp. Acts xii. 25, xv. 37, 39; 2 Tim. iv. 11), Barnabas' 'cousin' (R. V.), who has been already named to them, and who is to be welcomed by them[12]; and from Jesus, called Justus[13]. These three, unlike other Jewish converts at Rome, have been valuable and cheering helpers to the Apostle. Epaphras (see p. 143) also salutes them, who always prays earnestly for them, his fellow countrymen, that they may be steadfast and be 'fully assured' (R. V.), and who is full of anxiety for them, and for those in the other cities near them (see p. 139). Luke too, the beloved physician (see pt. i. pp. 95, 96; cp. 2 Tim. iv. 11), and Demas, greet them (cp. 2 Tim. iv. 10; Philem. 24). The Apostle himself sends greeting to the converts at Laodicea (see p. 156), especially to Nymphas, and the Church 'in their house'[14] (R. V.).

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[7] Losing no chance of doing good to these. In Eph. v. 16 a reason is given for this: 'because the days are evil.' Opportunities may be found even in such times of trouble; as St. Paul now 'made his prison to be a pulpit, from which he preached to the world' (see Wordsworth, iii. 303).

[8] 'With grace' may mean either 'with God's grace,' or 'winning.' For 'salt,' cp. Mark ix. 50. Sometimes used as a figure of that which purifies (cp. Matt. v. 13; Luke xiv. 34), it means here that which gives flavour and attractiveness to speech.

[9] Tychicus was probably an Ephesian (cp. Acts xx. 4; 2 Tim. iv. 12).

[10] This runaway and once good-for-nothing slave (cp. Philem. 10, 11) had been converted by the Apostle at Rome (see Lightfoot, *Col.* 33).

[11] The same title is given in Rom. xvi. 7 to Andronicus and Junias, and in Philem. 23 to Epaphras.

[12] The converts, knowing of the former 'contention' about Mark, might not be disposed to receive him cordially (see Abbott, *I. C. C.* 300).

[13] Nothing is known about him. The surname 'Justus' is found in Acts i. 23, xviii. 7 (R. V.).

[14] For such 'domestic Churches,' cp. Rom. xvi. 5; 1 Cor. xvi. 19; Philem. 2 (see S. C. iii. 683).

This letter is to be read to these converts [15], and that sent to *them* to be read in turn at Colossae. Archippus [16] (cp. Philem. 2) is to be exhorted to be zealous and active in his ministry. The Apostle adds his autograph (cp. 1 Cor. xvi. 21; 2 Thess. iii. 17), appeals for sympathy in his imprisonment, and concludes with a short benediction (cp. 1 Tim. vi. 21; 2 Tim. iv. 22; Tit. iii. 15; Heb. xiii. 25).

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[15] For a somewhat similar charge, cp. 1 Thess. v. 27.

[16] Probably 'a son of Philemon, and chief presbyter of Laodicea' (Farrar, *St. P.* ii. 465).

PHILEMON

I. INTRODUCTION.

Occasion and object of the letter. Philemon[1], a citizen of Colossae, to whom the letter is addressed, had been converted by St. Paul himself (cp. ver. 19), probably during the Apostle's stay at Ephesus (cp. Acts xix. 26), and had afterwards helped him in the work of preaching the Gospel (cp. ver. 1). Apphia and Archippus, coupled with him in the greeting, are commonly supposed to have been his wife and son[2]. One of his slaves, called Onesimus, has apparently robbed him (cp. ver. 18)[3], and has run away to Rome, where any criminal might hope to be lost in the crowd of such refugees[4]. There he encounters St. Paul, whom he may have seen or heard of before, by whom he is converted. He is then sent back to his master in charge of Tychicus, the bearer of the Apostle's letters to Laodicea and Colossae (cp. Col. iv. 16). This short letter is sent with him as an appeal for the offender's pardon, since he is now a brother in Christ[5].

[1] Philemon was a common Phrygian name. It occurs in the legend of Philemon and Baucis (see Ovid, *Met.* 631), which is supposed to have prompted the conduct of the Lystrians to Paul and Barnabas (see pt. i. p. 23).

[2] 'Apphia' has been regarded by many as the same with the Roman *Appia*; but the name, found in Phrygian inscriptions, is 'doubtless of native origin.' Archippus seems to have held some office (cp. Col. iv. 17) in the Church at Colossae (see Lightfoot, *Col.* 304, 307).

[3] 'Thief as well as fugitive' (S. C. iii. 820). The words used, however, may refer simply to his having deprived his master of his services (see Vincent, *I. C. C.* 158).

[4] 'Rome was the natural cesspool for these offscourings of humanity' (Lightfoot, *Col.* 310).

[5] The appeal is made, 'not only as a personal favour' (cp. ver. 9), but

Date and time of writing. Assuming the correctness of the above account, there can be little doubt that this letter was written at Rome about the same time as those to the *Colossians* and the *Ephesians*. The only other view which has met with any support is that it was written during the imprisonment at Caesarea [6], but the arguments for the later date seem conclusive. There are many coincidences with the other Epistles of this captivity, especially with *Colossians*.

Interest attaching to the letter. A peculiar interest attaches to this short letter in two ways. It is, first of all, the only purely personal letter of St. Paul's which has been preserved to us out of the many such which he probably wrote; for the Pastoral Epistles, though addressed to individuals, are not private letters [7]. And again it throws additional light on the attitude of the first preachers of Christianity towards that great social evil of the old world—the institution of slavery. St. Paul has elsewhere (cp. Eph. vi. 5–9; Col. iii. 22—iv. 1; 1 Tim. vi. 1, 2; Titus ii. 9, 10) spoken of the duties of slaves and masters [8], but here we gain a further insight into their relations. Even here the Apostle does not actually urge emancipation [9], for any words of his

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on the ground of the brotherhood in Christ (cp. ver. 16) of master and slave (see Hastings, *D. B.* iii. 832).

'Onesimus' means 'helpful,' but he had indeed become unprofitable (cp. ver. 11). Now, however, he was no longer the worthless Phrygian fugitive, whose very name had become a satiric contrast to his character, but 'Onesimus, the brother faithful and beloved' (Farrar, *M. B.* 346; Hastings, *D. B.* iii. 622).

[6] It is said that Caesarea was a nearer place of refuge for the runaway. But there would be much less risk of detection at Rome. Also that the Apostle writes here (cp. ver. 22) as if intending at once to visit Colossae, while in Phil. ii. 24 he speaks of visiting Macedonia, when liberated. But this he might do on his way to Colossae (see Vincent, *I. C. C.* 161, 191).

[7] They are 'semi-official in character, and deal with the affairs of the whole Christian Society' (Hastings, *D. B.* iii. 832).

[8] Compare also 1 Cor. vii. 20–24. On the miserable condition of slaves, and the results of this wide-spread evil, see Vincent, *I. C. C.* 162; Lightfoot, *Col.* 318, 320.

[9] St. Paul 'stops short of any positive injunction. The word "emancipa-

which seemed to authorize an effort for freedom might have led to further trouble; but he appeals to that sense of a common humanity, which the new faith had taught mankind (cp. Gal. iii. 28; Col. iii. 11)[10].

II. CONTENTS OF THE LETTER.

Greeting and thanksgiving. Ver. 1—ver. 7. The usual greeting is sent from Paul the prisoner and Timothy to their brother and fellow worker Philemon, to their fellow soldier (cp. Phil. ii. 25) Archippus, and to the Church in Philemon's house (cp. Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15)[1]. The Apostle's prayers are always joined with thanksgivings (cp. Eph. i. 16; Col. i. 3; 1 Thess. i. 2) for the news of Philemon's faith, and for his love as shown to all the saints; and he prays that the sympathy which springs from this faith may be effective in the full knowledge of every good thing for the glory of Christ[2]. The tidings of the way in which the hearts of the saints have been cheered by Philemon's help have gladdened and comforted him.

The request about Onesimus. Ver. 8—ver. 16. As one who has grown old[3] in his Master's service and is now a prisoner,

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tion" seems to be trembling on his lips, and yet he does not once utter it' (Lightfoot, *Col.* 321).

[10] 'The Gospel, by Christianizing the master, enfranchised the slave. It did not legislate about names and forms, but it went to the root of the evil. It spoke to the heart of men' (Wordsworth, iii. 336).

This letter to Philemon has often been compared with a letter on the same subject by the younger Pliny (*Ep.* ix. 21). For a translation of this letter, see Lightfoot, *Col.* 316, 317.

[1] The Christians were probably regarded as a Jewish sect, and so could hold such assemblies under the special exemption granted to Jews (see Abbott, *I. C. C.* 193).

[2] The fellowship (*κοινωνία*) of faith seems best referred to the friendly deeds prompted by the faith. Some, however, explain them of communion with God through faith (see Lightfoot, *Col.* 333). 'Unto Christ,' for which some have referred to Matt. xxv. 40, denotes rather that 'reference to Christ which is the life of all true Christian work' (see S. C. iii. 833).

[3] St. Paul's age is uncertain. He is called 'a young man' (*νεανίας*) in Acts vii. 58 (see pt. i. p. 4). He may have been now 'prematurely aged under his numerous hardships' (Vincent, *I. C. C.* 184). Bishop Lightfoot would read here 'ambassador' (*πρεσβευτής*: cp. Eph. vi. 20).

the Apostle might claim a right to command. But, encouraged by this news of Philemon, he will rather prefer to him an entreaty on behalf of Onesimus, who has been converted by him during his imprisonment, and who, though he formerly belied it, will now justify his name (see p. 152). Dear though this slave is to the Apostle, and gladly as he would have retained him, that he might minister to him in his imprisonment in his master's stead, he is now sending him back. For he will do nothing without Philemon's consent, desiring that any favour granted may be voluntary, and not by compulsion. And indeed Onesimus's separation from Philemon for a season may have been of God's wise ordering, that the latter may now regain and keep him, no longer as a mere slave, but as a brother in the faith, dear to the Apostle both as a man and a Christian, and still dearer to his master.

Personal feelings. Ver. 17—ver. 22. Let Philemon then receive this offender as he would receive the Apostle himself, who is his partner, and who now gives in his own handwriting (cp. 1 Cor. xvi. 21; Col. iv. 18; 2 Thess. iii. 17)[4] a guarantee of repayment of any wrong Onesimus has done. And yet the Apostle might rather claim Philemon as *his* debtor, who owes to him his conversion, and is bound to give him in return joy and refreshment in Christ, and therefore will doubtless do even more than he asks. Let quarters[5] too be prepared for the Apostle himself, who hopes soon to be able to visit Colossae in answer to their prayers.

Conclusion. Ver. 23—ver. 25. Salutations follow from St. Paul's fellow prisoner Epaphras, and from his fellow workers, Mark, Aristarchus, Demas, and Luke (cp. Col. iv. 10, 12, 14); and the letter concludes with a short benediction.

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[4] 'The inference is that the whole Epistle was autographic' (Alford, iii. 341). This would be quite an exception to the Apostle's usual plan of merely adding the concluding words (cp. Gal. vi. 11).

[5] In Acts xxviii. 23 the word here (*ξενία*) is used of the 'hired dwelling' (*μίσθωμα*; Acts xxviii. 30, R. V.). Here, however, it probably refers to quarters in Philemon's house.

EPHESIANS

I. INTRODUCTION.

Place and time of writing. Expressions in the letter which imply that St. Paul was now a prisoner (cp. ch. iii. 1, iv. 1, vi. 20) limit the possible times of writing it to the imprisonment at Caesarea, and the first imprisonment at Rome. There seems little doubt that this, with the letters to the Colossians (see p. 141) and to Philemon (see p. 152), was written during the latter period, all three letters being sent to Tychicus, who had the runaway slave Onesimus in charge (cp. Eph. vi. 21; Col. iv. 7–9; Philem. 10–14). The time commonly given is early in A.D. 63. Those who adopt the earlier system of dates (see pt. i, pp. 107, 108) place it in A.D. 59.

Destination of the letter. There is much difference of opinion as to the readers for whom this letter was designed. It is very doubtful whether the words 'at Ephesus' in ch. i. 1 are part of the original text[1], and there are said to be other indications (cp. ch. i. 15, iii. 2, 4) of the Church addressed not being personally known to the Apostle, as Ephesus was. The absence too of any concluding salutation addressed to individuals has been commented on[2]. The following are the different views which have been held:—

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[1] 'It seems plain that in the Greek MSS. which were in circulation during the second and third centuries, the omission of these words (ἐν Ἐφέσῳ) was not the exception, but the rule' (Lightfoot, *B.E.* 381).

[2] St. Paul's intimate relations with the converts at Ephesus are especially shown in the account of his interview with the Ephesian elders at Miletus (cp. Acts xx. 17–38). But the argument from the absence of salutations is weak. They are wanting in the letters to the Corinthians, Philippians, and Thessalonians, where the Apostle was well known, while the conclusion of that to the Church at Rome, which he had never visited, abounds in them. In the

(*a*) That this letter, commonly known in the early Church as the Epistle to the Ephesians, was addressed to the Church whose name it bears, like others of St. Paul's letters[3].

(*b*) That the letter was addressed in the first instance to the Church at Ephesus, as the chief city of the Roman province of Asia, but was designed for circulation among other Churches as well[4].

(*c*) That the letter was addressed in the first instance to the Church at Laodicea, being identical with that described in Col. iv. 16 as 'the epistle from Laodicea, and was then circulated in the other Churches of Phrygia[5].

(*d*) That it was a purely encyclical letter for the Churches of Asia generally, a blank being probably left at the beginning after 'the saints which are,' to be filled in with the name of each Church to which a copy was sent[6].

Object of the letter. The object of the letter seems to have been to meet certain dangers which were threatening the Asiatic

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latter case he could easily select for greeting his few personal friends. Such selection when, as at Ephesus, he had many such friends, would be irksome and invidious (see Lightfoot, *B. E.* 388; Alford, iii. 13).

The absence, however, of any reference to the special circumstances of the Ephesian Church, which the Apostle knew so well, presents a greater difficulty in the way of regarding it as addressed to that Church alone (see Hastings, *D. B.* i. 718).

[3] 'I infer then, in accordance with the prevalent belief of the Church in all ages, that this Epistle was veritably addressed to the saints in Ephesus, and to no other Church' (Alford, iii. 18).

[4] 'There is an encyclical character about the Epistle which is not shared by other Epistles. . . . The Epistle was not addressed to the Ephesians alone, but to the Ephesians and to the other Churches of Asia' (S. C. iii. 539).

[5] 'The probable solution is that it was written to the Christians of Laodicea in the first instance' (Pullan, 182).

[6] 'The Epistle is best regarded as addressed not to a Church, but to the Gentile converts in Laodicea, Hierapolis, and Colossae, and elsewhere in Phrygia and the neighbourhood of that province' (Abbott, *I. C. C.* viii).

Bishop Lightfoot (*B. E.* 394) suggests the seven Churches of Asia, the letter being destined for a circle of readers not much wider nor much narrower than St. John's Revelation.

Bishop Wordsworth (iii. 282) considers all St. Paul's letters to have been designed for general circulation (cp. 1 Thess. v. 27).

Churches, not by dealing directly with these errors, as in the letter to the Colossians, but by explaining more fully the truths which were thus assailed[7]. The news brought by Epaphras showed clearly the urgent needs of the Church at Colossae, and to meet these a special letter was written. At the same time another letter was dispatched, to prevent similar errors creeping into neighbouring Churches[8]. In the latter the picture is drawn of the ideal Church in its unity[9], as determined by God in His eternal counsels; in which the Gentiles, who are the Apostle's special charge, as well as the Jews, shall be His adopted sons, and shall share the same spiritual life[10].

Characteristics of the letter. As a natural result of this object, the letter has a character of its own. It may be said of this Epistle, even more than of *Romans*, that it is a treatise or discourse rather than a letter[11]. Dealing with the same great truth of the union of all men, both Jews and Gentiles (cp. ch. ii. 11–22, iii. 6, 9), in Christ, the earlier letters viewed this rather from the side of the universality of human weakness and sinfulness, the later from that of God's eternal plan of reconciliation. Hence the latter dwells more than any other Epistle on heavenly things, and bears some resemblance to the Revelation of

[7] 'The purpose is primarily to stir up the readers to a higher activity and a closer unity by reminding them of the ideal of the Church in God's eternal purposes; secondly, to guard them against false teaching which was current at the time' (Hastings, *D. B.* ii. 715).

[8] See Smith, *D. B.* i. pt. ii. 949; Lightfoot, *B. E.* 394.

[9] 'Dropping all tone of controversy, and with only side allusions to false teaching, he tries to win them to a higher standard by a picture of the ideal Church which had been growing in his mind' (Hastings, *D. B.* ii. 219).

[10] 'It had been God's eternal purpose thus through Christ to adopt the Gentiles into His kingdom' (Salmon, *I. N. T.* 430).

'The great subject of the Epistle is the adoption in Christ, as predetermined by God from all eternity' (S. C. iii. 542).

'The Epistle is, in fact, *the Gospel of the Gentiles*, St. Paul's own Gospel in its positive expression' (Smith, *D. B.* i. pt. ii. 949).

[11] 'Of all Paul's Epistles addressed to Churches, Ephesians is certainly the least epistolary in character. . . . It is more of a sermon than of a letter—a sermon on the greatness of that Gospel, which is able to bridge over all the old contradictions in humanity' (*Encycl. Bibl.* i. 866).

St. John[12]. It is the Epistle of the ascended Lord, the Head of that universal Church which is His Body (cp. ch. i. 22, 23, iv. 12, 15, 16, v. 23, 30)[13]. Its encyclical character may explain the absence of the personal element found in other letters.

Relation to Colossians. The probable relation of the two letters, as regards their object, has already been described. That there should be many resemblances both in matter and diction is what we might expect[14]; but each letter has its distinctive features. There are several passages in *Ephesians* which have no parallel in the other letter[15]. There is moreover a marked difference of style between the two; *Colossians* being logical and polemical, while *Ephesians* is a full and impressive statement, unaffected by controversial questions, of the eternal truths with which it deals[16]. The one is the Apostle's caution, and argument, and protest; the other the outflowing of his earnest spirit during the same time of enforced rest at Rome[17].

Divisions of the letter. Like Colossians, this letter has two marked divisions, the doctrinal (ch. i—iii), and the practical (ch. iv—vi), each of which may be subdivided as follows:—

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[12] 'We trace an interesting connexion between the thought of this Epistle and that of the Revelation and the Gospel of St. John (e. g. ch. xvii), and the first Epistle of St. Peter' (Pullan, 180).

[13] 'It is emphatically the Epistle of the Ascension' (Farrar, *M. B.* 328).

[14] 'Out of the 155 verses contained in the Epistle to the Ephesians, 78 contain expressions identical with those in the Colossian letter' (Davidson, ii. 200; see Salmon, *I. N. T.* 425).

[15] These relate to: (*a*) the pre-ordained unity of the Church (ch. i. 3–14); (*b*) exhortations to live worthily of this unity (ch. iv. 1–16); (*c*) the contrast of deeds of darkness and light (ch. v. 7–14); (*d*) the mystery of Christian marriage (ch. v. 23–33); (*e*) the Christian armour (ch. vi. 10–17). To these may be added 'the liturgically-phrased section' (ch. iii. 13–21), and the characteristic phrase, 'the heavenlies' (see Farrar, *M. B.* 326; *Encycl. Bibl.* i. 865).

[16] 'The polemical speciality of *Colossians*' may be contrasted with 'the far more magnificent generality' of the early chapters of *Ephesians* (see Farrar, *St. P.* ii. 482).

[17] The latter is 'the greatest and most heavenly work of one whose very imagination was peopled with the things in the heaven' (see Alford, iii. 42).

1. Doctrinal portion.
   (*a*) Thanksgiving for God's plan of salvation, and prayer for the converts (ch. 1).
   (*b*) The unity of all converts in Christ (ch. ii).
   (*c*) The Apostle's own share in effecting this unity (ch. iii)
2. Practical portion.
   (*a*) General exhortations to walk worthily of this unity (ch. iv. 1—v. 21).
   (*b*) Exhortation to the duties of various social relations (ch. v. 22—vi. 9).
   (*c*) Description of the armour of God, and conclusion (ch. vi. 10–24).

II. CONTENTS OF THE LETTER.

1. DOCTRINAL PORTION.

Ch. i—iii.

(*a*) THANKSGIVING FOR GOD'S PLAN OF SALVATION, AND PRAYER FOR THE CONVERTS.

Ch. i.

The fore-ordained plan. Ch. i. 1–14. After a brief salutation[1], the Apostle proceeds at once to the design of his letter, which is explained in the form of a thanksgiving to God for His counsels fulfilled in the work of Christ and the gift of the Spirit. These heavenly[2] and spiritual blessings were ordained before the foundation of the world for those who were to be holy and blameless in love; chosen to be God's adopted sons through Christ, the beloved (cp. Matt. iii. 17; xvii. 5, &c.), and to be ransomed and forgiven through His death; a proof of God's bountiful grace, which He further made to abound for

[1] The omission of any other name in this salutation is in keeping with the idea of a circular letter. For the doubtful words 'at Ephesus,' see p. 155.

[2] These blessings are described as in the heavenly places, because 'the believer, in the language of this Epistle, has been already seated in heaven with Christ; he is an alien upon earth, but a citizen of God's kingdom (cp. ch. ii. 6, 19). There consequently he enjoys his privileges and receives his blessings' (Lightfoot, *Notes*, 312).

them in endowing them with a wisdom and knowledge that enabled them to comprehend this great mystery of the dispensation [3] to be made in the fullness of the time (cp. Gal. iv. 4), when all things both in heaven and earth should be gathered up in one. In that Redeemer they who before rested their hopes on Him [4] are, in the working of God's counsels, 'made a heritage' (R. V.)[5], to add to His glory. And in Him Gentiles too, who have heard and believed the Gospel of salvation, are sealed with the Holy Spirit of promise, as an earnest (cp. 2 Cor. i. 22, v. 5) of their sharing this inheritance, with a view to the full redemption of God's purchased possession, and the greater manifestation of His glory [6].

Prayer for the further enlightenment of these. Ch. i. 15–23. For these great blessings the Apostle, having heard of the converts' faith, which is so widely known [7], constantly gives thanks; coupling with these a prayer that a clearer revelation and enlightenment may be granted to them, that they may know more of the hope of their calling, and of their glorious inheritance, and of the mighty power of God. That power was shown in His raising Christ from the dead, and exalting Him to the heavenly places, as supreme over all created powers, not only now, but always [8]; and in all things having been subjected to Him (cp. 1 Cor. xv. 27; Heb. ii. 8) as the Head of that Church, which is His Body, and which He fills throughout (cp. ch. iv. 10) with that divine power, the fullness of which dwells in Him (cp. Col. i. 19, ii. 9) [9].

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[3] The word for 'dispensation' (*οἰκονομία*) 'is founded on the conception of the Church as God's household.' (Cp. 1 Tim. iii. 5; Heb. x. 21; 1 Pet. iv. 17; see Abbott, *I. C. C.* 17.)

[4] The Jewish Christians, who, before Christ came (see Alford, iii. 75), or before the conversion of the heathen (see Abbott, *I. C. C.* 21), placed their hopes in Him.

[5] 'Were chosen by lot' (*ἐκληρώθημεν*; *sorte vocati sumus* (Vulg.); or rather, 'chosen as His lot' or 'heritage' (see Abbott, *I. C. C.* 20). A. V. has 'obtained an inheritance' (cp. 1 Pet. i. 4; see S. C. iii. 545).

[6] 'This, the thorough and final redemption of the Church which He hath acquired to Himself, is the greatest triumph of His glory' (Alford, iii. 78).

[7] The word 'love' here should probably be omitted.

[8] 'In the present period (see R. V. mg.) up to the second coming of Christ, and in the period that will succeed it' (S. C. iii. 548).

[9] Others take the fullness (*πλήρωμα*) as referring to the Church, which is thus filled.

(*b*) THE UNITY OF ALL CONVERTS IN CHRIST.

Ch. ii.

The divine quickening and its results. Ch. ii. 1–10 [10]. The same power quickened these Gentiles, when dead in trespasses and sins, absorbed in worldly things, and subject to that ruler of evil spirits [11] who incites men to disobedience [12]; a state of carnal-mindedness (cp. Rom. viii. 5–8) which the Apostle himself and other Jews once shared, as children of wrath: until God in His mercy and love gave the new life in Christ to all alike, raising all with Him (cp. Col. iii. 1), and seating them with Him in the heavenly places, as a lasting proof for all the ages of the exceeding riches of His grace. It is that grace which has saved them all, and not any merit of their own, so that they cannot boast; but, acknowledging that God has recreated them in Christ Jesus [13], must walk as those predestined by Him for good works.

The union of Jews and Gentiles in Christ. Ch. ii. 11–22. Let these Gentiles then, called by the Jews the uncircumcised, remember how they were once 'separate from Christ' (R. V.), with no such privileges as the Israelites [14] enjoyed

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[10] 'This exhibition of God's power has not stopped there. He has made us partakers of Christ's resurrection and exaltation, having given us life, when we were dead through our sins' (Abbott, *I. C. C.* 38).

For 'quicken,' see *O. T. Hist.* i. 187.

[11] He is described as the prince of such superhuman powers as dwell in the region of the air, below the heaven and yet above the earth. Some however, have supposed there is a reference to the speculations of Jewish or Gentile philosophy (see Ellicott, iii. 23).

'Satan and his angels, being cast down from heaven (cp. 2 Pet. ii. 4; Jude 6), but not being yet consigned to hell, have their empire in this lower air (ἀήρ, not αἰθήρ), and are therefore called "powers of the air and of darkness"' (Wordsworth, iii. 289). So Milton (*P. R.* i. 40, 41) describes Satan as summoning the council of his peers 'in mid-air, within thick clouds. Hooker (*Eccl. Pol.* i. 4. § 3) speaks of the evil spirits as dispersed in air, earth, water, &c.

[12] For the Hebraism, 'children of disobedience,' cp. ch. v. 6; Col. iii. 6 (see S. C. iii. 550).

[13] So the converts are described as 'a new creation' (cp. 2 Cor. v. 17; Gal. vi. 15).

[14] '"Israel" is the *theocratic* name of the Jewish people, the title which marks their *religious* and *spiritual*, rather than their *national* or *political* distinctions' (Ellicott, *Eph.* 44).

in their covenants of promise [15], but left hopeless and without God. And now they, who were at one time far off, had been made nigh (cp. Isa. lvii. 19; Acts ii. 39) through the sacrifice of Christ [16]. For He, who is our peace, breaking down the wall of separation between the two [17],—the mutual hatred due to the law of ordinances which He abolished,—joined in peaceful union [18], as a new creation in Himself, the two members of the human family, reconciling both to God by that same cross on which He had done away with the old enmity. And so the good tidings of peace are now preached to all, whether they were before far off or nigh, all alike having access through the same Spirit unto the Father. The Gentiles then are no longer aliens, but share the citizenship of the saints [19], and are members of God's household. They too are now built on the one foundation laid by Apostles and prophets [20], with Jesus Christ as the corner-stone, which binds all together (cp. Ps. cxviii. 22; Isa. xxviii. 16; 1 Cor. iii. 10, 11, &c.); in whom the whole building, Gentile as well as Jew, grows compactly into an holy temple (cp. 1 Cor. iii. 16, 17; 2 Cor. vi. 16), an habitation of God through the Spirit.

The Apostle's own share in this work. Ch. iii. 1–13. It is for his work among the Gentiles, in furtherance of this great plan, that he is now a prisoner [21]: for he assumes that they have all heard of his commission as the steward (see R. V.

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[15] 'The various covenants of God with Abraham, Isaac, Jacob, Moses, all of which contained by implication the promise of the Messiah' (S. C. iii. 552).

[16] 'Their former uncircumcision, so far as it was of any importance, was that spiritual uncircumcision, which consisted in utter alienation from Christ, His kingdom, and His promises' (Farrar, *St. P.* ii. 496).

[17] The word here (*μεσότοιχον*) may refer to the partition separating the court of the Gentiles from the Temple proper (cp. Jos. *Ant.* xv. 5), for any alien to pass which was punishable with death. We may recall the charge made against St. Paul (cp. Acts xxi. 29) of having brought Trophimus within this boundary (see Abbott, *I. C. C.* 61; Ellicott, iii. 27).

[18] There was a double peace made: between Jews and Gentiles, and between both and God (see Ellicott, *Eph.* 49). The law was the real partition (*φραγμός*; see Alford, iii. 94).

[19] This is another evidence of the rooted idea of citizenship in St. Paul's mind (see p. 136).

[20] For other explanations, see Abbott, *I. C. C.* 70. The 'prophets' of the Gospel (cp. ch. iii. 5, iv. 11; 1 Cor. xii. 10) are probably meant.

[21] The sentence breaks off abruptly, and is taken up again, after this digression as to his own office, at ver. 14.

mg.; cp. 1 Cor. iv. 1, &c.) of divine grace to be used in their service. For this purpose a special revelation was made to him of the mystery to which he has already briefly referred (cp. ch. i. 9, ii. 11–13) in words which show his clear knowledge of this great truth, for long concealed, but now at last made known by the Spirit to the apostles and prophets (cp. ch. ii. 20); the truth that the Gentiles are to be co-heirs, and members of the Church, and partakers of the Messianic promise, through that Gospel of which he has been made a minister by the mighty working of God's power (cp. Col. i. 29), according to the grace given him. Though he is less than the least of saints[22] (cp. 1 Cor. xv. 9, 10; 1 Tim. i. 12, 13), this great mission has been assigned to *him*, to preach among the Gentiles the unsearchable riches of Christ (cp. Rom. xi. 33), and to enlighten all as to the dispensation[23] of this long-hidden mystery of God the Creator (see R. V.); that so, through the Church, the manifold wisdom of God, according to the purpose of the ages, might be made known to angels also[24]; a purpose fulfilled in this same Christ Jesus, faith in whom gives boldness and access with confidence unto the Father (cp. ch. ii. 16)[25]. Let not the converts then lose heart on account of his sufferings for them, for these are their glory[26].

Renewed prayer for the converts. Ch. iii. 14–21. The Apostle therefore[27] prays earnestly to Him, from whom every

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[22] 'A most felicitous translation' (Ellicott, *Eph.* 62). The word (ἐλαχιστοτέρῳ) tells of the Apostle's deep humility and self-abasement.

[23] The word (οἰκονομία) probably has a different meaning here from that in ver. 2, denoting 'the law or order which God Himself has ordained for the manifestation of the truth' (Ellicott, iii. 33). 'Fellowship' (A. V.) rests on a false reading.

[24] 'It is God's purpose that even the angelic powers should learn through the Church the varied wisdom of God as shown in His eternal purpose in Christ' (Abbott, *I. C. C.* 88). They are to learn this from the reconstitution of God's Church as including all nations (see S. C. iii. 559).

[25] Through this 'one Mediator' (cp. 1 Tim. ii. 5) or 'Advocate' (cp. 1 John ii. 1), men can approach God with the confidence of sons (cp. Rom. viii. 15; Gal. iv. 6).

[26] Chrysostom explains this as, 'Because God so loved them, as to give His Son for them, and to afflict His servants' (see Abbott, *I. C. C.* 92; Alford, iii. 104).

Some explain the words as, 'I pray that I may not lose heart,' &c.

[27] 'For this cause,' i. e. because he has been so divinely commissioned, takes up, after the long parenthesis, the interrupted prayer of ver. 1.

'fatherhood' (R. V. mg.) in heaven and earth is named[28], to grant to these converts inward spiritual strength, that Christ may dwell in their hearts by faith; that they, themselves firmly established in love, 'may be strong to apprehend' the grandeur of God's plans[29], and to know the unknowable love of Christ[30]; and so may be filled unto all the fullness of God[31]. To Him, who is able to do more than any can ask or conceive, through the power of the Spirit within us, be glory in this comprehensive Church and in its Lord throughout all the ages[32].

II. PRACTICAL PORTION.

Ch. iv–vi.

(*a*) GENERAL EXHORTATION TO WALK WORTHILY OF THIS UNITY.

Ch. iv. 1—v. 21.

Exhortation to unity. Ch. iv. 1–16[1]. The Apostle, a prisoner for Christ's sake, now appeals to the converts to walk worthily of their high vocation, showing all humility and mutual forbearance, 'giving diligence' (R. V.) to preserve that unity which the Spirit creates, and of which peace is the bond[2]. For that Church, of which all alike are members, is one Body, animated by one Spirit; all having one hope inspired by their calling;

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[28] All earthly fatherhoods being a shadow of God's fatherhood. Others, however, (see Ellicott, iii. 34; S. C. iii. 558) prefer the rendering, 'the whole family' (A. V.).

[29] 'The mystery' before spoken of (see Alford, iii. 107; Ellicott, iii. 35).

[30] One of St. Paul's favourite paradoxes (see p. 15).

[31] So the converts are described in ch. iv. 13, as 'coming to the measure of the stature of the *fullness* (cp. Col. ii. 9) of Christ' (see Ellicott, iii. 36).

[32] This doxology is 'suggested by the thought of the glorious things prayed for' (Abbott, *I. C. C.* 103).

[1] Though this, from its hortatory character, may be called the commencement of the practical part of the letter, the Apostle presently reverts (ver. 4) to doctrinal teaching in support of his exhortations (see Abbott, *I. C. C.* 104; Ellicott, iii. 36).

[2] These words are no doubt specially directed against the mutual jealousies of Jews and Gentiles, who must now live in unity.

one Lord, in whom all believe, and unto whom all are baptized; one God and Father of all[3]. But in the Church there are various offices, corresponding to the grace given to each by Him, who, having descended into the lower parts of the earth[4], ascended up far above the heavens, leading captives in His train, that so He might fill all things[5]; and then gave His gifts unto men[6]. So there are those exercising all the ministerial functions which are needed for 'building up' (R. V.) the body of Christ: apostles, prophets, evangelists, pastors, teachers (cp. 1 Cor. xii. 28); all helping the members of that Church to attain that perfect unity, which comes from the full faith and knowledge of such as, having reached Christian manhood, are freed from the childish instability of those who fall victims to the crafty devices of false teachers[7]. And this growth is made through truthfulness and love[8], ending in closer union with Christ, its Head (cp. ch. i. 22); from whom the whole body, fitly framed and welded together (cp. Col. ii. 19) through the effectual working in its measure of each several part, continually increases, building itself up in love.

General exhortations to walk worthily of the new life. Ch. iv. 17–24. Let these Gentile converts then, as those made members of this Church, no longer live their old vain lives,

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[3] Some have referred the three clauses, 'over all, and through all, and in all' (R. V.) to the three Persons of the Trinity. But the whole seems to be a description of God the Father, as One who is 'their heavenly King, but is also close to them, pervading them all alike, dwelling in them all alike' (see S. C. iii. 562). It is the truth, declared by the Greek poet, 'In Him we live, and move, and have our being' (cp. Acts xvii. 28), Christianized. The 'you' (or 'us') should be omitted.

[4] This is one of the passages commonly quoted as a Scriptural proof of 'He descended into hell' or 'Hades' (cp. Ps. xvi. 10; Acts ii. 27; 1 Pet. iii. 19). But the words (*τὰ κατώτερα μέρη τῆς γῆς*) may mean 'the lower earth' (cp. Isa. xliv. 23), as contrasted with the heavens.

[5] To 'lead captivity captive' (cp. Judg. v. 12) means 'to carry off a body of captives.' Christ ascended 'with Sin and Death bound to His chariot-wheels' (Farrar, *St. P.* ii. 502); cp. Col. ii. 15.

[6] In Ps. lxviii. 18 the passage is 'Thou hast received gifts among men' (R. V.). The word thus variously rendered means 'to take for the purpose of giving to another' (see S. C. iii. 563).

[7] Those childish or weak in faith are described as 'tossed about by the waves' and 'carried about by the winds.' The word for sleight (*κυβεία*) means properly 'dice-playing,' and hence 'trickery.'

[8] Not only 'speaking the truth,' an exhortation to which comes later (ver. 25), but 'dealing truly' (R. V. mg.).

estranged from God through their ignorance and hardness of heart, and shamelessly indulging their impure and covetous desires. Having now learned the truth as it is in Christ Jesus[9], let them put off the old man (cp. Rom. vi. 6; Col. iii. 9, 10);—all the former corrupt and deceitful lusts; and, renewed in the spirit of their mind, let them put on the new Godlike man (see R. V. mg.), recreated in the righteousness and holiness which belong to the truth (cp. ch. ii. 10; 2 Cor. v. 17; Gal. vi. 15).

Warnings against special sins. Ch. iv. 25—v. 2. Let them especially, united now in one Christian society, put away all falsehood (cp. Col. iii. 9, 10). Let them not give Satan opportunity to harm them, by allowing any irritation to become lasting and sinful[10]. Let the pilferer henceforth work honestly, that he may even have enough to relieve others[11]. Let all their speech be pure, such as may give grace and strength to the hearers, free from such foulness as will grieve the divine Spirit, in whom they were sealed (cp. ch. i. 13) unto the day of redemption[12]. And let them put away every form of uncharitableness[13], imitating by their kindness and forgiving spirit the great example of divine compassion; the acceptable sacrifice of Him who gave Himself an offering for us. All obscenity and sensual indulgence (cp. ch. iv. 19)[14] must not be mentioned either in coarse language or with foolish levity[15]. Let the latter be exchanged for thanks-

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[9] Christ Himself is the subject of all Christian preaching and learning; to 'know Him' (cp. Phil. iii. 10) is for these the great lesson of that life which commenced at their conversion (see Alford, iii. 118).

[10] 'Let the day of your anger be the day of your reconciliation,' and do not let just anger be changed into vindictiveness and hatred (see Abbott, *I. C. C.* 141).

[11] 'A warning against the pilfering usual among slaves.' The object of the giving may be to save others from the same temptation to steal (see S. C. iii. 568).

[12] Others refer the 'grieving' to all the four sins mentioned just before (see Ellicott, iii. 45).

[13] The Apostle here 'returns to the main subject of unity' (see Farrar, *St. P.* ii. 505). He presently, however, reverts to sins of impurity.

[14] 'The more refined half-suggestion of vice or profanity, of a witty man of the world' (S. C. iii. 569). The word (εὐτραπελία), which means literally 'versatility,' was often used in a good sense.

[15] For the covetous man being an idolater, cp. Col. iii. 5. 'Covetousness' (πλεονεξία) was apparently then used for sensual greed, as it is now for greed of wealth (see Abbott, *I. C. C.* 148).

giving. For none who is given to such sins [16] has any inheritance in the Christian kingdom; but, however men may gloss over such vices, these are subject to God's wrath.

More general exhortations. Ch. v. 7–21. Let the converts then, reclaimed from darkness, have no fellowship with those sons of disobedience (cp. ch. ii. 2); but rather, as sons of light, let them bring forth the fruit of light (R. V.) in goodness and righteousness and truth, as those able to test actions and see what is pleasing to God [16]. Let them take no part in such unfruitful secret wickedness, but rather expose it [17] (cp. John iii. 20); for these sins, too shameful even to speak of, are 'convicted' (R. V. mg.), revealed in their full enormity by the light. So, to quote familiar words [18], those who sleep are bidden to arise from their torpor, and Christ 'shall shine upon them' (R. V.). Let them see then that they walk carefully and wisely, buying up each opportunity (cp. Col. iv. 5) in these evil times [19]. A caution is given against one more common sin of those days, drunkenness. Instead of such riotous excess, let them be filled with the Spirit, speaking in all kinds of spiritual songs, while their thankful hearts respond to these eucharistic strains. But, while thus rejoicing, let them be submissive to each other in the fear of God.

Exhortation to social duties. Ch. v. 22—vi. 9. This duty of submissiveness is now illustrated by three social relations (cp. Col. iii. 18—iv. 1). First, those of husbands and wives. The latter must be in subjection, as the Church is subject to Christ, the Head and Saviour of the body [20]. Husbands must love their wives after the example of Christ's love for the Church, who purified and sanctified it [21], that it might be a glorious and

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[16] 'Light is the prevalent conception here, as love was in the last chapter' (Farrar, *St. P.* ii. 505).

[17] This, rather than 'reprove,' seems to be the meaning here of the word used (ἐλέγχω). Reproof, if administered, could only be general, not entering in detail into the things disgraceful even to speak of (see Ellicott, iii. 48).

[18] The words are probably from some early Christian hymn.

[19] 'They were the days of Nero' (S. C. iii. 571). But the reference seems rather to moral evil than to persecution.

[20] For this symbolism of 'the mystical union that is betwixt Christ and His Church,' cp. Exhortation and last Collect in Marriage Service in P. B.

[21] The purifying, described as by the 'laver' (λουτρόν; cp. Tit. iii. 5) of water, clearly refers to Baptism, perhaps as symbolized by the Eastern custom of the bride's bath before marriage. The older commentators referred

spotless Church [22]. So must each love and cherish his wife, as part of his own body, joined to him in that indissoluble union proclaimed at the first institution of marriage (cp. Gen. ii. 24; Matt. xix. 5; Mark x. 8). This analogy of the marriage union is a great mystery. But, even apart from this, love on the one hand, fear or reverence on the other, are the natural relations of husband and wife.

It is specially the duty of Christian children to be obedient to their parents. The commandment requiring such obedience was the first in the decalogue to have a distinct promise attached to it, that of living long on the earth [23]. Fathers must not irritate their children, but bring them up in true Christian training [24].

Slaves must render sincere service to their earthly masters, anxious to obey them in all things, and doing their duty heartily, not merely to please men, but, as servants of Christ, striving to do the will of their heavenly Lord, who will duly requite both master and slave [25]. Masters, showing a like spirit towards their slaves, must give up coercing them by harsh threats, remembering that they too have a Master in heaven, with whom is no respect of persons.

The Christian panoply. Ch. vi. 10–20. The hortatory part of the letter concludes with a grand description of the whole

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'the word' (*ῥῆμα*) to the form of words in Baptism. They are commonly explained now either of the confession of faith at Baptism (cp. 1 Pet. iii. 21); or, connecting them with 'sanctify,' of the further instruction in the Gospel after Baptism.

[22] A similar figure is used of the Church triumphant in Rev. xix. 7, 8, xxi. 2.

[23] The second commandment concludes with words of promise, but this is not for the observance of the special precept, but for keeping God's commandments generally (see Abbott, *I. C. C.* 176).

The promise of course was not for the individual (for we constantly see examples of the truth, 'whom the gods love, die young'), but for the people among whom this commandment should be observed. 'Filial respect is the ground of national permanence' (S. C. on O. T. i. 333). On the later setting aside of this commandment through tradition, cp. Matt. xv. 4, 6; Mark vii. 10, 11.

[24] They are to be restrained and educated by the 'two methods of training by act and discipline' (*παιδείᾳ*), and training by word (*νουθεσίᾳ*), (see Ellicott, *Eph.* 140).

[25] 'Eye-service' was the natural result of the harsh treatment of Greek and Roman slaves (see S. C. iii. 574).

armour of God[26]. The converts are exhorted to be strengthened (see R. V. mg.) in the Lord and in His might; and, as those whose struggle is against no earthly but spiritual foes,—against 'the world-rulers of this darkness, and the spiritual hosts of wickedness in the heavenly places' (R. V.; cp. ch. ii. 2),—to put on this panoply, that they may be able to resist the wiles of the devil, and stand firm to the end in the evil day. With truth as their girdle, and righteousness as their breastplate, and the readiness of the Gospel of peace as their sandals[27], and faith as their shield, protecting the whole body[28] from the fire-tipped darts of the evil one, and salvation as their helmet, and the word of God as their spiritual sword[29]; so let them stand, using constant prayer and watchfulness (cp. Matt. xxvi. 41, &c.), interceding for all saints, and specially for the Apostle, that he may be enabled to do his duty by boldly proclaiming that mystery of the Gospel, for which he is an ambassador and a prisoner[30].

Conclusion of the letter. No salutations are added; for Tychicus, the bearer of the letter, a faithful minister, will tell them all personal news and messages[31], comforting them with his tidings of the Apostle. May divine peace and love and faith be with the brethren, and grace with all who love their Lord with an incorruptible love (see R. V.).

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[26] Compare Rom. xiii. 12, and the briefer and somewhat different symbolism in 1 Thess. v. 8.

[27] 'The *caligae*, or sandals, of the Roman soldier were heavy sandals studded with hobnails, to give a secure foothold' (Ellicott, iii. 58), and such foothold the Gospel of peace supplies. Or the expression here may mean 'zealous alacrity in the cause of the Gospel of peace' (Farrar, *St. P.* ii. 509).

[28] This (*θυρεός* : *scutum*) was the large oblong shield, as distinct from the small round shield (*ἀσπίς* : clypeus).

[29] This is the one offensive weapon in the Christian armour. Compare Heb. iv. 12.

[30] Literally 'in a chain,' perhaps with an allusion to *custodia militaris* (cp. Acts xxi. 33, xxviii. 20).

[31] Tychicus is sent, that the Ephesians, as well as the Colossians (cp. Col. iv. 7, 8), or as well as other Churches, may hear all about the Apostle.

THE PASTORAL EPISTLES

Meaning of the name 'Pastoral.' The three remaining Epistles of St. Paul are commonly known as 'the Pastoral Epistles' (see p. 6), as containing instructions for those entrusted with the pastoral care of Churches[1]. Timothy[2], to whom two of them are addressed, had been left by the Apostle in charge of the Church at Ephesus (cp. 1 Tim. i. 3), while Titus[3] had been entrusted with the care of that in Crete (cp. Tit. i. 5). The circumstances connected with the founding of the first of these are given us in the Acts (see pt. i. pp. 45–52). Of the founding of the Church in Crete nothing certain is known[4].

Genuineness of the Epistles[5]. The genuineness of these letters, included in the 'canonical books' of Holy Scripture, was from the first universally acknowledged by orthodox Christians. The objections which some modern critics have raised, and which have been satisfactorily answered, may be arranged under the following heads:

(a) *Historical.* It is said that these books cannot be harmonized with the narrative of the Acts.

But there is every reason to believe that they were written *after* the events recorded in that book (see p. 6); 1 *Timothy*

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[1] The expression has the disadvantage of attributing to them in too great a degree a general design. It marks with correctness the most important element they have in common, but 2 Timothy has much more of personal matter than the other two (see S. C. 749).

[2] For Timothy, see pt. i. pp. 32, 39, 43, 49, 53; pt. ii. pp. 29, 54, 134.

[3] For Titus, see pt. i. pp. 26, 53; pt. ii. pp. 62, 67, 88.

[4] We have no account of St. Paul's visiting Crete, except on the voyage to Rome (see pt. i. p. 86).

[5] See No. vi of XXXIX Articles of Religion; cp. *Gosp.* i. 15.

and *Titus* during the period in which St. Paul, now released, continued his missionary labours; and 2 *Timothy* during a second imprisonment at Rome (see pt. i. p. 8)[6].

(b) *Doctrinal*, or *Controversial;* the false teaching dealt with being of a different character from that referred to in other Epistles, and resembling rather, as it is alleged, the heresies which crept later into the Church.

But, while this difference bears out the view that these were written after St. Paul's other letters, the errors combated are not the same as those which appeared several years later[7].

(c) *Ecclesiastical;* that the Church organization which we meet with in these letters, resembling that of the second century, implies a later date.

But this organization is really of a very simple kind, and quite different from that which we find some time afterwards[8].

(d) *Linguistic;* these letters containing many words and phrases not found in other letters of St. Paul.

These mark the three letters as having all been written by the same writer, and about the same time. But, while we have abundant evidence of St. Paul's versatility of thought and language (see pt. i. p. 7)[9], we must remember that the difference in character

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[6] For this liberation and subsequent work we have the testimony of Eusebius (H. E. ii. 22), Chrysostom, Jerome, and others (see C. and H. ii. 462, 463).

'It has for centuries been the common belief of the Church that, after having pleaded his cause before Nero' or his representatives, St. Paul was acquitted and liberated. Otherwise he must have perished in the great Neronian persecution (see Farrar, *M. B.* 368).

[7] These heretics 'are not the Judaizers of former days, but neither are they the Gnostics of later days' (Alford, iii. 76).

'The false teachers here referred to were evidently Judaistic in their teaching, while the Gnostic teachers of the next century were strongly anti-Judaistic' (Ellicott, iii. 175).

[8] 'The form of Church government disclosed in our Epistles is of the simplest kind possible. . . . The directions given are altogether of an ethical, not of an hierarchical kind' (Alford, iii. 77).

[9] We find in St. Paul's writings 'very great variety of expression, showing him to be a man of considerable mental pliability, and not one whose stock

of these from other Pauline letters may itself account for such differences of expression[10].

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of phrases would be likely to be stereotyped when he came to write these letters' (Salmon, *I. N. T.* 438).

[10] 'Private letters to individuals and friends in reference to one particular subject are not likely to resemble public letters which were written in reference to other subjects' (Pullan, 199).

I TIMOTHY

I. INTRODUCTION.

Date and place of writing. It is difficult to assign these definitely[1]. According to the view adopted above, the letter was written at some time in the interval between St. Paul's first and second imprisonments—probably towards the end of that period. In ch. i. 3 the Apostle speaks of having besought Timothy, who had been and was still his companion, to remain at Ephesus, while he himself went on into Macedonia, where he seems to have been unexpectedly delayed (cp. ch. iii. 14, 15). He therefore sends these instructions to Timothy, to guide him until he himself shall return to Ephesus. The date of the letter is probably about A. D. 66; or, according to the earlier chronology, A.D. 63.

Object of the letter. St. Paul had foretold to the Ephesian elders at Miletus the troubles which should disturb the peace of the converts there (cp. Acts xx. 29, 30; see pt. i. p. 57); and we read of these again in St. John's message to the 'Angel' of that Church (cp. Rev. ii. 2–6). The object of this letter is to instruct Timothy how to counteract this false teaching, and to explain to him all the duties of his office, as the overseer of this important Church[2].

Characteristics of the letter. This question is to some extent anticipated in what has been said of the Pastoral Epistles

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[1] St. Luke's narrative ends with the first imprisonment, after which there is much uncertainty as to St. Paul's movements (see Farrar, *St. P.* ii. 515). If he accomplished his proposed journey to Spain, it was probably before writing this letter (see Ellicott, *P. E.* xx).

[2] To these may be added a third and more personal object; to encourage Timothy in his arduous work at Ephesus (see Alford, iii. 101).

generally. The letter, though in part directed against heresies, deals rather with moral conduct and Church organization than with doctrine[3]. One remarkable feature which has been noticed is the number of sayings which are apparently reminiscences of previous discussions, or of words very familiar to the Christians of that period[4].

Divisions of the letter. These coincide in the main with the six chapters into which it has been divided:—

1. The need of repressing the growing heresies. Ch. i.
2. Directions as to public worship. Ch. ii.
3. The qualifications for bearing office in the Church. Ch. iii.
4. The question of the false teaching resumed. Ch. iv.
5. Questions of administration, &c. Ch. v. i.—vi. 2.
6. Further warnings. Final appeal to Timothy himself. Ch. vi. 3–21.

II. CONTENTS OF THE LETTER.

1. THE NEED OF REPRESSING THE GROWING HERESIES.

Ch. i.

Timothy reminded of the work before him. Ch. i. 1–11. After the opening salutation to his 'true child in faith' (R. V.), the Apostle reminds Timothy of the purpose for which he was left at Ephesus—to oppose the false teaching which was doing such mischief there[1]. This teaching is described as merely speculative, and not worthy of a divine 'stewardship' (R. V. mg.); the teachers having substituted vain talking for love

[3] 'The primary interest is ethical and spiritual, Morality, Salvation, Truth are the key-notes; the Church worship and Church ministries are to minister to them' (Hastings, *D. B.* iv. 769).

[4] 'It is a thoroughly Pauline characteristic that the Epistle abounds in *memorabilia*' (Farrar, *M. B.* 361).

We find in one passage a verse from a metrical Creed (cp. ch. iii. 16); in another (cp. ch. vi. 15, 16) a quotation from a hymn to God the Father (see Ellicott, iii. 173).

[1] For 'fables' and 'genealogies,' cp. Tit. i. 14, iii. 9. The fables seem to have been of Jewish origin. The genealogies were 'the first beginnings

and purity and good conscience, and faith. They profess to teach the law, which they do not understand, not even knowing that the true object of that law is not for the righteous, but to restrain those living in wickedness of every kind; for this account of it is in accord with the Gospel entrusted to the Apostle.

The Apostle's thankfulness for this trust. Ch. i. 12–17. The mention of this commission leads the Apostle into a digression[2]. He expresses his gratitude to God, who, in spite of his former blasphemous and outrageous conduct, in pity for his ignorance, extended this grace to him, making him the chief of sinners[2], a signal example of His long-suffering; that others too may receive the faithful saying that 'Christ Jesus came into the world to save sinners[3].' This thanksgiving closes with a doxology to the great and invisible King.

Renewed charge to Timothy. Ch. i. 18–20. Timothy is now again exhorted to do his duty bravely. The prophecies before uttered concerning him are appealed to; and a warning is added taken from the fate of two false teachers, Hymenaeus and Alexander, delivered to Satan to be disciplined, that they might not blaspheme[4].

2. DIRECTIONS AS TO PUBLIC WORSHIP.

Ch. ii.

The proper objects of public prayer. Ch. ii. 1–7. These prayers are to include all men[1], and specially those in authority, that these may help all to lead a quiet and godly life.

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in the abuse of Judaism' of those afterwards taught by the Gnostics (see Alford, iii. 287).

[2] One of the many instances of St. Paul's tendency 'to go off at a word'; to break off abruptly from his main subject.

[3] The formula, 'Faithful is the saying' (R. V.), is only found in the Pastoral Epistles (cp. ch. iii. 1, iv. 9; 2 Tim. ii. 11; Tit. iii. 8).

[4] A heretic called Hymenaeus is mentioned in 2 Tim. ii. 17, 18. Some have supposed this Alexander to be the one named in Acts xix. 33, or 'the coppersmith' mentioned in 2 Tim. iv. 14. But any identification is very doubtful.

For 'delivered to Satan,' cp. 1 Cor. v. 5 (see p. 38).

[1] The three kinds of prayer named are petitions for our own wants (δεήσεις), solemn devotions to promote God's glory (προσευχαί), and intercessions (ἐντεύξεις). The last alone are strictly speaking prayers for others.

For such prayer is acceptable to God[2], who wishes all to know the truth and be saved. That God is one; the Mediator between Him and man is One[3], the same who gave Himself a ransom for all; in the testimony to which redemption the Apostle himself, a teacher of the Gentiles, is commissioned to take part.

The conduct of men and women in public worship. Ch. ii. 8–15. Men are to lead these prayers everywhere, uplifting holy hands[4]. Women, modest in apparel and in bearing, adorned not with meretricious ornaments but with good works, must be submissive and silent. The Creation and the Fall are reasons for this subordination; but they shall be saved through motherhood, if they practise the graces of a Christian life[5].

3. THE QUALIFICATIONS OF THOSE BEARING OFFICE IN THE CHURCH.

Ch. iii.

The qualifications of a bishop. Ch. iii. 1–7. One who wishes for the office of a bishop, which is a good work, must be blameless in his private life, hospitable, apt to teach, not quarrelsome, not covetous; one that rules his own family well, and so may show the same capacity as ruler of the Church: not a novice, lest through pride he fall into the devil's judgement: respected by the heathen, lest he come into disrepute and the devil's snare[1].

The qualifications of a deacon. Ch. iii. 8–13. Deacons too must be grave, truthful, sober, not greedy of gain, sound in faith, pure in conscience, proved blameless in conduct. Deacon-

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[2] The expression 'God our Saviour' is peculiar to the Pastoral Epistles (cp. ch. i. 1, iv. 10; Tit. i. 3, ii. 10, iii. 4), except Jude 25.

[3] For this 'mediation,' cp. Rom. v. 10; 2 Cor. v. 19. The same word (*μεσίτης*) is used of Moses in Gal. iii. 19.

[4] 'Unprofaned by violence or impurity, cp. Ps. xxvi. 6' (S. C. iii. 772).

[5] Some have explained the 'child-bearing' (*τεκνογονία*) of the Incarnation (see Wordsworth, iii. 444).

[1] 'It is impossible to say whether "the devil's judgement" means "that which he has incurred," or "that which he inflicts"' (Farrar, *St. P.* ii. 522). The 'devil's snare' may mean recklessness, or apostasy, as a consequence of being unjustly suspected (see S. C. iii. 776).

esses too must be grave, temperate, free from slander[2]. Deacons, like bishops, must be without reproach in domestic life and rule; for this office, rightly performed, is an honourable position, and will make them bold in the faith.

Object of these instructions to Timothy. Ch. iii. 14–16. In case the Apostle's coming to Ephesus should be delayed, Timothy will be able by these instructions to ensure good moral conduct in that Church of God, which upholds the great truths of the Gospel summarized in the well-known metrical Creed[3].

4. THE QUESTION OF THE FALSE TEACHING RESUMED.

Ch. iv.

The false asceticism. Ch. iv. 1–5. This epitome of sound doctrine recalls the thought of the false teachers. The Apostle's thoughts reach forward to future and more deadly dangers; heresies to be introduced by false hypocrites, branded as the slaves of sin[1], teaching doctrines of devils. These will insist on an asceticism contrary to the will of God, forbidding His ordinance of marriage, and the use of those meats which are His good gifts to man to be sanctified by thanksgiving and prayer[2].

Advice to Timothy. Ch. iv. 6–16. Timothy is exhorted to be a good minister, teaching the true doctrine, and shunning foolish fables (cp. ch. i. 4). Instead of a bodily asceticism, he is to train himself for holiness, as one placing his hope in the living God and Saviour of all. And he is himself to set a good example, so that none may despise him (cp. 1 Cor. xvi. 11) on account of his comparative youth[3]. Till the Apostle arrives he

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[2] 'Women in like manner' must mean 'women when engaged in the same office,' cp. Rom. xvi. 1 (see Ellicott, *Eph.* 47).

[3] This is probably a fragment of a familiar Christian hymn, embodying a confession of the faith or 'mystery of godliness,' of which these were leading truths (see Ellicott, iii. 194).

[1] 'Branded on their own consciences, as slaves were with their own master's brand—the self-convicted slaves of sin' (see S. C. iii. 781).

[2] This false asceticism was first practised by the Jewish Essenes (cp. Col. ii. 16), and became more developed among the Gnostics (see Ellicott, *Eph.* 55).

[3] Timothy was probably converted when a boy (cp. Acts xvi. 1–3), and so would now be from thirty-eight to forty. He was young for the responsible position to which he was now promoted.

is to give himself to the public reading of Scripture (cp. 2 Cor. iii. 13, 14), and to exhorting and teaching; using diligently the spiritual gifts given him at his ordination, making his own 'progress' manifest to all (R. V.), and showing discretion and steadfastness, that so he may save himself and his hearers.

5. QUESTIONS OF ADMINISTRATION, ETC.

Ch. v. 1—vi. 2.

Directions about widows. Ch. v. 1–16. After brief instructions, explaining how to deal with older and younger men and women respectively, the Apostle gives special directions as to widows deserving of support. They must be really desolate, having no near relatives who can show their piety by supporting them, and therefore led to put their sole trust in God, with constant prayer to Him. A wanton and luxurious widow has no spiritual life[1]. Timothy must insist on these qualifications, and must treat all who neglect their duties to their own families as worse than unbelievers. A widow, to be eligible, must have reached the age of sixty; must have been once married, and have gained a good report for motherly care[2] and for works of charity and kindness. Younger widows must be disqualified, for these may 'wax restive against the yoke of Christ,' and wish to marry again, thus virtually breaking their engagement[3]. Moreover these are apt to go about indulging in idle gossip, so that it is better for them to marry again and have family duties, that they may avoid causing such scandal as some have already done. These younger widows should be supported by their own relations, and not be a burden to the Church.

Directions as to the presbyters. Ch. v. 17–20. Worthy and industrious presbyters should receive double honour[4], on the principle that labour is entitled to reward (cp. Deut. xxv. 4; Luke x. 7). Any accusation against a presbyter must be sup-

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[1] 'She that liveth riotously' (ἡ σπαταλῶσα) forms 'a sharp contrast to the life of self-denial and prayer' of the 'widow indeed' (see Ellicott, *Eph.* 70).

[2] If she have brought up the children 'of others, especially orphans, besides her own' (see S. C. iii. 786).

[3] 'In their practical pledge not to marry again when they were placed on the official list of widows' (Farrar, *St. P.* ii. 525).

[4] This may mean either 'greater respect,' or 'more remuneration.' The quotations which follow give support to the latter meaning. For that about 'muzzling the ox,' cp. 1 Cor. ix. 9.

ported by two witnesses (cp. Deut. xix. 15). If it is proved, he must be publicly rebuked as a warning to the rest.

Personal instructions. Ch. v. 21–25. Timothy is now solemnly charged to carry out these instructions without partiality. He is to lay hands hastily on no man[5], lest he should thereby be involved in the guilt of others. And he must keep *himself* free from sin. But this does not imply that he must by an ascetic abstinence refuse the wine needful for his health. In the exercise of discipline he must remember that there are secret sins, as well as those which condemn openly and at once[6]; just as there are some good works manifest now, and others to be hereafter revealed.

Directions as to slaves. Ch. vi. 1, 2. A brief instruction as to the duties of slaves follows; who, whether under heathen or Christian masters, must honour them, that the Gospel may not be evil spoken of. The latter especially must be served faithfully[7].

6. FURTHER WARNINGS. FINAL APPEAL TO TIMOTHY. Ch. vi. 3–21.

Further denunciation of the false teachers. Ch. vi. 3–10. The teaching given above Timothy is to enforce. All who teach contrary to these 'healthful' (R. V. mg.) words and this godly doctrine are conceited and ignorant, given to such worldly and jealous contentions as show that their minds are false and corrupt, and that their object is to make religion a source of gain. A source of *true* gain it is when coupled with contentment; a sense, that is, of the few things needful for our short earthly life. But avarice is a dangerous and ruinous passion. It is the root of 'all kinds of evil' (R. V.), and has led men astray from the faith, so that they involve themselves in many troubles.

Final appeal to Timothy. Ch. vi. 11–21. Timothy is exhorted, as a man of God, to flee these things, and pursue all Christian virtues, fighting the good fight (cp. 2 Tim. iv. 7), laying

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[5] This is explained by some of Ordination; by others of the imposition of hands at the formal restoration of penitents.

[6] In the case of the first there is little danger of mistake; but the last make careful investigation necessary (see S. C. iii. 788).

[7] The benefit (εὐεργεσία) here probably means the faithful service rendered by the slaves. The masters who partake of this are in such case fellow-Christians, believers in Jesus, and beloved of God (see Ellicott, iii. 209).

hold on eternal life, in accord with his past public confession [1]. He is solemnly adjured before God and Christ Jesus [2] to keep the Gospel law perfectly until his Lord's re-appearing, who is the supreme Ruler (cp. Rev. xvii. 14, xix. 16), immortal, dwelling in unapproachable light, invisible; to whom be honour and might! Let him especially warn the rich not to fix their hopes proudly on their wealth, but on God the giver of all [3]; being rich in good and generous works, and thus laying up the true treasure of a good foundation, that they may attain 'the life which is life indeed' (R. V.). Let him guard the sound doctrine entrusted to him, avoiding the profane and contentious babblings (cp. 2 Tim. ii. 16) of spurious knowledge [4], as used by those who have erred from the faith. May grace be with him!

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[1] Possibly referring to his Baptism; more probably to his Ordination. Some suppose it refers to a special occasion of trial or persecution.

[2] The clause about 'witnessing' is apparently suggested by the previous verse. The words which follow probably mean 'in the time of' (ἐπί) Pontius Pilate, as is noted in the Apostles' and Nicene Creeds.

[3] St. Paul, 'knowing the peril of wealth in a city like wealthy Ephesus,' adds this charge as 'a sort of postscript' (see Farrar, *St. P.* ii. 528).

[4] Of those who were 'already beginning to arrogate to their teaching the name of "*Gnosis*," or "higher knowledge," which the later Gnostics claimed' (see S. C. iii. 791).

TITUS

I. INTRODUCTION.

The Church in Crete. Nothing is known about the founding of the Church in Crete. The Gospel may have been brought to the island by those Cretans who are said (cp. Acts ii. 11) to have been present on the day of Pentecost[1]. We find, however, no mention of any Churches there in Acts xxvii; and, though during that voyage to Rome (see pt. i. pp. 86–88) it is said that 'much time was spent' (Acts xxvii. 9) on the Cretan shores, St. Paul could hardly have had any opportunity of founding Churches then. He appears to have visited the island with Titus shortly before writing this letter[2], and to have left him there (cp. ch. i. 5) to organize the young Churches. For this work Titus was eminently fitted. It was very different from that which Timothy was commissioned to carry out in 'the polished capital of Asia.' These islanders were notoriously rough and lawless, and required a man of such firmness and practical energy as Titus had already shown[3].

Date and occasion of the letter. The Apostle, desiring that Titus should rejoin him at Nicopolis[4], apparently sends

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[1] 'Full thirty years had passed since then, but the Church had not hitherto been sufficiently organized to be independent of the Apostle' (Pullan, 204).

[2] After his release St. Paul had apparently sailed to Ephesus, and then, leaving Timothy in charge there, set out for Macedonia (cp. 1 Tim. i. 3). We do not know what took him now to Crete, but he had probably gone on to Corinth, and from there sailed to this island (see Farrar, *M. B.* 373).

[3] The Church in Crete seems to have been disorganized and full of troubles. 'Who was so fitted to restore order and to enforce a sterner rule . . . as the friend of St. Paul, who had worked already so great a work among the turbulent and licentious citizens of Corinth?' (Ellicott, iii. 248; see pp. 62, 67).

[4] Probably the Nicopolis in Epirus (see pt. i. p. 94), where 'we may conceive St. Paul to have been finally apprehended and taken to Rome' (Smith, *D. B.* iv. 1521).

Artemas or Tychicus to replace him in Crete (cp. ch. iii. 12). Meanwhile he forwards a letter of instructions by Zenas and Apollos, who are starting from Ephesus on a journey which will take them past the island (cp. ch. iii. 13)[5]. From the resemblance to 1 *Timothy* it is inferred that this letter was written about the same time, and earlier than 2 *Timothy*[6]—probably in the summer of A.D. 66.

Characteristics of the letter. This letter has many features in common with the other Pastoral Epistles; but, while 2 *Timothy* bears the impress of the time and circumstances of its composition (see p. 187), there are also differences between this and 1 *Timothy*. These may be partly explained by the different characters of Timothy and Titus; but they are mainly due to the character and habits of the population addressed in each case[7], and to the nature of the false teaching to be corrected, which in Crete was more distinctly Jewish than at Ephesus[8]. It is noticeable that in Titus no instructions are given as to deacons or as to widows.

Divisions of the letter. The letter may be divided into three parts:—

1. Instructions as to appointing a suitable ministry. Ch. i.
2. The duties of Christian life in various relations; the aged, the young, servants, subjects; and the motives for these duties. Ch. ii. 1—iii. 7.
3. Further distinctions and personal messages. Ch. iii. 8–15.

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[5] See Hastings, *D.B.* iv. 783.

[6] 'The surest indication for the date of the letter is its likeness to 1 *Timothy*' (Hastings, *D.B.* iv. 783).

'The similarity to 1 *Timothy* makes it almost certain that Titus was written about the same time, and before 2 *Timothy*' (Pullan, 203).

[7] 'Probably there were differences of character in St. Paul's two spiritual sons, which required some difference of treatment.' But there was also a wide difference between the people of 'the polished capital of Asia, Ephesus, and the almost savage island of Crete' (see Wordsworth, iii. 432).

[8] The false teachers in the Churches of Crete were 'more exclusively Jewish than those at Ephesus'—a natural consequence probably of the origin of the Church in each case (see Alford, iii. 109).

II. CONTENTS OF THE LETTER.

1. INSTRUCTIONS AS TO APPOINTING A SUITABLE MINISTRY.

Ch. i.

Salutation. Instructions as to choosing proper ministers. Ch. i. 1–9. After the opening salutation, in which the ground of the common faith and the writer's Apostleship are emphasized[1], Titus is reminded of the reason of his having been left in Crete. He is to complete the organization of the Church there, and to appoint well qualified rulers. The presbyters to be ordained must be of blameless character, having their households well ordered. For every 'overseer' (R. V. mg.)[2], being a steward of God, must be free from defects of temper and from avarice, hospitable, of 'godly, righteous, and sober life' (cp. ch. ii. 12) and sound in faith, that he may be fitted to exhort others, and to refute adversaries.

Description of these opponents. Ch. i. 10–16. For these adversaries, who are numerous and for the most part Jews, are 'insubordinate, quibbling, money-making,' subverting in their greed the faith of whole families. The true testimony of one of their own poets is quoted[3], who describes the people of Crete as 'liars, evil beasts, idle gluttons' (R. V.). Men thus naturally vicious must be sharply rebuked, lest they be seduced from the faith by Jewish myths (cp. 1 Tim. i. 4) and human traditions. The distinctions with which these deal are unmeaning to the pure in heart (cp. Rom. xiv. 14; 1 Cor. viii. 4–8), while to the unbelieving, defiled in mind and conscience, nothing is pure. Their profession of knowledge of God is belied by their wicked lives.

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[1] See Hastings, *D. B.* iv. 783.

[2] 'In the Pastoral Epistles the terms "Bishop" (*ἐπίσκοπος*) and "elder" (*πρεσβύτερος*) are applied indifferently to the same persons' (Ellicott, *P. E.* 89). Compare Acts xx. 17, 28 (R. V.). 'The discharge of the office is here the prominent idea' (S. C. iii. 810).

[3] The quotation is said to be from Epimenides, an old Cretan poet. The first words are also found in a Hymn of Callimachus, an Alexandrian poet.

2. THE DUTIES OF CHRISTIAN LIFE.

Ch. ii. 1—iii. 8.

The duties of the elder and younger men and women and of slaves. Ch. ii. 1–10. All, as befits 'healthful' (R. V. mg.) teaching[1], must be exhorted to be sober-minded. The aged men must be temperate, grave, of healthy Christian faith and life. The aged women, free from all slander and intemperance[2], must train the younger women to fulfil all domestic duties, that they discredit not their Christian profession. The young men too must be exhorted to such sober-mindedness, and Titus must himself set a good example both in life and doctrine, that all adversaries, finding nothing to criticize, may be put to shame. Slaves must be submissive and honest, and must try to please their masters, that they may be an ornament to the Christian faith[3].

The great motive of such conduct. Ch. ii. 11–15. These exhortations must be given, because God's gracious gift of salvation for all men, now manifested, 'instructs' (R. V.) us to lead such holy lives now, and to look for the re-appearing in glory of that Saviour, who redeemed and purified us by the sacrifice of Himself (cp. Gal. i. 4; Eph. v. 25), that we, full of zeal for good works, might be His own people. Titus then must urge and enforce these duties with decision.

The change brought by the new faith. Ch. iii. 1–7. Submission to rulers, ready obedience, and peaceableness in all things must be enjoined. For the days of turbulence and licentiousness and uncharitableness are over, and men must now lead new lives, reclaimed by the kindness and love of God our Saviour, who saved us for no merit of our own, but in His mercy, through the new birth in the 'laver' (R. V. mg.) of baptism, and by the renewing by the Holy Spirit shed on us abundantly through the merits of Jesus Christ; that, being thus justified by His grace, we may become heirs of eternal life.

Further instructions and personal messages. Ch. iii. 8–15. This great and profitable doctrine Titus is to maintain

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[1] The expression 'sound' (*ὑγιαίνουσα*) or 'healthful teaching,' or 'words' is peculiar to the Pastoral Epistles.

[2] Drunkenness is said to have been a besetting sin of the Cretans.

[3] Slaves, cheerfully bearing this hard yoke and striving to please their masters, must have been a signal testimony to the power of the Gospel (see Ellicott, iii. 257).

boldly, that believers may walk worthily of the faith[4]; while he avoids the foolish and worthless speculations and contentions of false teachers. A heretic[5], if obstinate after one or two admonitions, is to be rejected as self-condemned. As soon as Artemas or Tychicus[6] shall arrive to relieve him in his work, he must hasten to join the Apostle at Nicopolis[7], where he purposes spending the winter. He is bidden to 'forward' (R. V.) Zenas the lawyer and Apollos[8] on their journey, and supply any wants of theirs, thus setting an example of benevolence to other Christians in the island. The Apostle's companions send him greeting. Let him give greeting from the Apostle to all faithful converts. May grace be with them all!

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[4] The formula, 'faithful is the saying' (R. V.), which is peculiar to the Pastoral Epistles (cp. 1 Tim. i. 15, iii. 1, iv. 9; 2 Tim. ii. 11), is generally applied to expressions which are solemn and almost rhythmic in form (see Farrar, *St. P.* ii. 537).

[5] A 'heretic' or 'heretical man' (R. V.; *αἱρετικός*) is 'one who founds or belongs to a self-chosen and divergent form of religious belief or practice' (Alford, iii. 408).

[6] Nothing is known of Artemas. For Tychicus, see pt. i. p. 54.

[7] There were several cities bearing this name. This is commonly supposed to have been the Nicopolis in Epirus, founded by Augustus to commemorate the victory of Actium.

[8] Of Zenas too we know nothing. 'We cannot even determine whether he was a Roman jurist, or a Jewish doctor of the law' (S. C. iii. 818). For Apollos, see pt. i. p. 46; pt. ii. p. 33.

II TIMOTHY

I. INTRODUCTION.

Time and place of writing. St. Paul in this letter speaks of himself as a prisoner (cp. ch. i. 8, 16, ii. 9)[1], he having now, as is generally supposed, been arrested (see p. 181)[2] and brought a second time to Rome. It is difficult to fix the exact point at which it was written, for, while the Apostle appears to have now been for some time in confinement, he does not apparently look on the end as close at hand[3]. The date commonly given is A. D. 66 or 67; according to the earlier chronology, A. D. 64.

Object of the letter. This appears to have been twofold. Tidings have reached him of further troubles at Ephesus, and he wishes to reassure and advise Timothy in these, and to warn him against further dangers which may arise (cp. ch. iii. 1–9, 13). At the same time he earnestly desires to see his 'beloved son' Timothy again, and begs him to come to him at Rome[4].

Characteristics of the letter. There is less in this letter than in the other Pastoral Epistles of doctrinal teaching or ecclesiastical organization. It is mainly personal. But it has a peculiar interest as being the last extant writing of the Apostle's[5],

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[1] As he does in the Epistles of the first imprisonment; cp. Eph. iii. 1, vi. 20; Phil. i. 13, 14; Col. iv. 3; Philem. 10.

[2] 'Probably on the capital charge of being connected with the burning of Rome in A. D. 64' (Ellicott, iii. 217).

[3] 'He does not anticipate an immediate martyrdom, as he urges Timothy to come to Rome before winter' (P. 206).

[4] 'The immediate moving occasion seems to have been one personal to the Apostle himself,' the anxiety that Timothy with Mark should come to Rome (see Alford, iii. 103). Bishop Ellicott, however, says (*P. E.* 108) that 'the principal purpose in writing was to nerve and sustain Timothy'; the 'secondary purpose' to see him once more.

[5] It has been called the Apostle's 'farewell pastoral charge' (P. 206), or

and containing much valuable evidence as to the events which come after the narrative in the book of Acts[6]. St. Paul is writing in prison, and is left almost alone (cp. ch. iv. 9–12); he knows that the end of his course is at hand (cp. ch. iv. 6–8); and he gives to the naturally timid Timothy (cp. 1 Cor. xvi. 10; 1 Tim. iv. 12), and through him to Christians for all time, the example of a brave soldier of Christ when facing death[7].

Divisions of the letter. The letter may be divided into three parts:—

1. Exhortations to courage and steadfastness. Ch. i. 1—ii. 13.
2. Instructions as to teaching and conduct. Ch. ii. 14—iv. 8.
3. Personal messages. Ch. iv. 9–22.

II. CONTENTS OF THE LETTER.

1. EXHORTATIONS TO COURAGE AND STEADFASTNESS.

Ch. i. 1—ii. 13.

Exhortations to the fearless discharge of duty. Ch. i. 1–12. After the opening salutation, the Apostle tells of his earnest desire to see Timothy again, and of his thankfulness to God for the affection[1] and the unfeigned faith which his 'beloved

his 'last will and testament,'—his 'swan-like' or 'death song' (*Testamentum Pauli et cycnea cantio est haec Epistola.* Bengel. See Farrar, *St. P.* 561; Ellicott, iii. 217).

[6] 'It is the chief source of evidence for Paul's life after the close of the Acts, supporting the theory of a second imprisonment, giving details of the last trial, implying further missionary works to the east and possibly to the west (cp. ch. iv. 10) of Rome, testifying to his reconciliation with John Mark, and giving glimpses of some of his friends, who are not known to us from other sources' (Hastings, *D. B.* iv. 777).

[7] The letter has been said to present to us two portraits; (*a*) that of 'the ideal Christian minister in his work'; (*b*) that of 'the Christian minister, with his work done, facing death' (see Hastings, *D. B.* iv. 777, 778).

The exhortations to boldness under persecution may have been due to 'some sign of timidity which Timothy himself had shown, which led the Apostle to fear whether he might not shrink from the perils which would surround him in the city of Nero' (see C. and H. ii. 502).

[1] 'Remembering thy tears' probably refers to Timothy's grief at parting from the Apostle (cp. Acts xx. 37).

child' has already shown—a faith before manifested by his grandmother Lois, and his mother Eunice (cp. Acts xvi. 1). He reminds Timothy of the spirit of power and love and self-control given him by the laying on of hands (see p. 179), which he must stir up into fresh flame (see R. V. mg.), that he may not be ashamed of the Gospel or of the imprisoned Apostle, but may be ready himself to suffer such hardships as this calling by the God of power, in accordance with His eternal and gracious purpose, may involve. That purpose has now been made manifest by Christ's victory over death and revelation of immortal life, for which he who was made an Apostle is now suffering; but without sense of shame, because of his trust in that God, who is able to guard his deposit[2] unto the great day.

Exhortations to loyalty. Ch. i. 13–18. Let Timothy too hold fast in Christian faith and love the Apostle's 'pattern' (R.V.) of healthful (R. V. mg.) words, and guard through the indwelling Spirit the good trust committed to him[3]; unlike 'Phygelus' (R. V.)[4] and Hermogenes and other Asiatics, who have proved disloyal to the Apostle. In marked contrast to these is the conduct of Onesiphorus (cp. ch. iv. 19), who, on arriving at Rome, visited and cheered the imprisoned Apostle, and whose previous services at Ephesus Timothy knows better than St. Paul himself. May the Lord at His coming grant him mercy!

Exhortations to constancy in danger and suffering. Ch. ii. 1–7. Timothy is again exhorted to be firm, and to commit to faithful and competent teachers the doctrines he has learned from the Apostle[5]. Especially he must be ready to share in sufferings for the truth's sake. This duty is illustrated by three figures; the good soldier, who, when on active service, gives up everything else, that he may please his commander;

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[2] The deposit (*παραθήκη*) may be that which the Apostle entrusted to God, or that which God entrusted to *him* (see R.V. mg.). The first has been variously explained of his soul, his salvation, his eternal reward; the second of his faith, his apostolic office, the Holy Spirit, or the converts (see Alford, iii. 356).

[3] The same word 'deposit' is now used in a different sense for the *doctrine* entrusted to Timothy (see Ellicott, iii. 222).

[4] Nothing is known about either of these men.

[5] 'Among many witnesses' may either refer to those present at Timothy's Ordination (cp. 1 Tim. vi. 12; see Alford, iii. 360); or to crowded congregations, before which he had heard the Apostle preach (see Ellicott, iii. 224).

the athlete, who does not gain the prize, unless he conforms to all the conditions[6]; the hard-working husbandman, who has a first claim to a share of the fruits. Let Timothy understand and lay to heart these charges.

The Apostle's example. Ch. ii. 8–13. Let him remember the great truth of the risen Christ, which enables the Apostle himself to endure his sufferings, and even in his imprisonment to preach the Gospel, hoping that the elect may obtain the glorious salvation of which that truth is the assurance. The 'faithful saying' tells us how suffering is the condition of glory, and how, in the unerring divine justice, the faithless and apostate shall be rejected[7].

2. INSTRUCTIONS AS TO TEACHING AND CONDUCT.

Ch. ii. 14—iv. 8.

The teaching to be given. Recalling all this to the converts, let him bid them avoid profitless and mischievous wranglings about words. Let him strive, by 'handling aright' (R. V.)[1] the word of truth, to show himself a worthy workman approved of God. Let him shun profane babblings, which, eating as a 'gangrene' (R. V.)[2], lead to worse errors; like the case of Hymenaeus (cp. 1 Tim. i. 20) and Philetus, whose teaching as to the resurrection destroyed the faith of some[3]. But the Church of God stands firm, bearing the stamp of God's knowledge and of those who are holy (cp. Num. xvi. 5; Isa. xxvi. 13)[4]; though, as in every great house, there are mean and com-

---

[6] These probably include the strict training required beforehand (cp. 1 Cor. ix. 25), and the regulations at the contests themselves.

[7] These rhythmical words are probably part of a Christian hymn (see p. 177).

[1] 'Handling aright' (ὀρθοτομοῦντα) means rather 'cutting,' or 'laying out straight,' as a road (see Ellicott, *Eph.* 131). See also R. V. mg.

[2] A gangrene is a tumour ending in mortification (see Alford, iii. 367).

[3] They denied the doctrine of 'the resurrection of the dead,' maintaining that resurrection was only to be interpreted spiritually, as a rising from the death of sin (cp. Rom. vi. 3, 5; Col. ii. 12, iii. 1–3). 'This error had been early taught in the Corinthian Church, cp. 1 Cor. xv. 12' (S. C. iii. 798).

[4] Referring probably to the old custom of engraving names, or an account of the object of the building, on pillars and foundation stones; cp. Rev. xxi. 14 (see Alford, iii. 368).

mon as well as precious vessels (cp. Rom. ix. 22, 23), the latter including all who, having purged themselves, are fit for good service.

Instructions as to conduct. Ch. ii. 22–26. Let Timothy himself flee youthful lusts, and follow after all which is good, refraining from foolish contentions which cause strife. For that is inconsistent with the gentle and considerate teaching given by the Lord's true servant in the hope of bringing penitent opponents to a knowledge of the truth, that they, awakened and rescued from the devil, may be reclaimed by him for the service of God [5].

False teachers to be avoided. Ch. iii. 1–6. Timothy is now warned against greater evils to come. These false teachers are described in all their selfishness and immorality and treachery and pride; lovers of pleasure rather than of God, with a mere outward show of religion. Foolish and sinful women, led away by their lusts and their 'morbid love of novelty' will be the dupes of these men. As the Egyptian sorcerers (cp. Exod. vii. 11), Jannes and Jambres [6], withstood Moses, so these corrupt and reprobate teachers will withstand the truth; but like those impostors of old, they shall at last be exposed.

Past teaching to be retained. Ch. iii. 10–17. But Timothy has 'followed' (R. V.) the Apostle's teaching and example of patience under persecutions [7], out of which the Lord delivered him; persecutions which all true Christians must share. And, though misguided impostors grow worse than ever, he must abide in the true Scripture instructions, which from his earliest childhood he has received. This through faith will make him wise unto salvation, for 'every Scripture inspired of God is also profitable' (R. V.) for reproof and correction and instruction, and the perfect equipment for good works of the godly man [8].

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[5] The word for 'recover themselves' (*ἀνανήψωσιν*) is literally 'return to soberness.' The meaning of the passage is doubtful. For other renderings, see R. V. mg.

[6] Tradition gave these as their names, and described them as sons of Balaam.

[7] Those at Antioch in Pisidia (cp. Acts xiii. 50), Iconium (cp. Acts xiv. 5, 6), and Lystra (cp. Acts xiv. 19) are specially mentioned.

[8] 'Every Scripture' means 'every passage or book of the Scriptures' (see S. C. iii. 802). For 'given by inspiration of God' (*θεόπνευστος*), cp. 1 Pet. i. 21.

Concluding solemn appeal. Ch. iv. 1–8. Timothy is now solemnly urged to be diligent in his preaching and ministry; remembering the dangers to sound doctrine which are at hand, when men, eager for novelty and indulgence, will turn from the truth to fables (cp. 1 Tim. i. 4). Therefore he must be calm and brave, and a faithful and zealous Evangelist[9]. The Apostle's own work, as he feels, is over; he is ready for martyrdom; for *him* the time of departure is close at hand[10]. He has fought the good fight (cp. 1 Tim. vi. 12)[11]; he has finished the race (cp. 1 Cor. ix 24–27; Phil. iii. 13, 14; Heb. xii. 1); he has kept the faith (cp. 1 Tim. vi. 20). All that remains for him is the crown, the prize of righteousness, which the righteous Judge (cp. Acts x. 42)[12] will at last give to all who have loved His appearing.

3. PERSONAL MESSAGES.

Ch. iv. 9–22.

The Apostle's loneliness and confidence. Let Timothy do his best to come to Rome quickly. The Apostle is lonely. Demas (cp. Col. iv. 14; Philem. 24), loving ease and safety, has left him, and gone to Thessalonica; Crescens is in Galatia; Titus in Dalmatia[1]; and only Luke, his faithful companion, remains with him. Let Mark, a useful helper, come also[2]. Tychicus has been sent to Ephesus to replace Timothy there. Let Timothy call on his journey at Troas, and bring the cloke

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[9] The word is used not of any special class (cp. Eph. iv. 11), but of preachers of the Gospel generally (cp. Acts xxi. 8); 'subordinates and missionaries of the Apostles' (cp. Ellicott, *Eph.* 161).

[10] 'I am already being poured out as a drink-offering' (*σπένδομαι*; see R. V. mg.; cp. Phil. ii. 17). For 'departure' (*ἀνάλυσις*), cp. Phil. i. 23.

[11] Or rather, 'I have striven the good strife.' The figure is not taken from the battle-field, but, like the next, from the athletic contests.

[12] 'Contrasted with the *unrighteous* judge, by whose sentence he was soon to be condemned' (C. and H. ii. 511).

[1] 'Demas' may be a shortened form of Demetrius. Nothing further is known of Crescens, or of this journey of Titus.

[2] Mark 'had regained that high estimation in the mind of the Apostle which he had weakened by his early defection, cp. Acts xv. 38' (Farrar, *St. P.* ii. 568). He had already been with St. Paul in his first imprisonment (cp. Col. iv. 10; Philem. 24). He had probably been of late helping St. Peter (cp. 1 Pet. v. 13).

and books, especially the parchments, which were left with Carpus[3]. He must be on his guard against Alexander the coppersmith (cp. 1 Tim. i. 20), a bitter enemy of the Apostle's; whom the Lord will requite for this hostility. May those faithless friends be pardoned, who, at his first trial, left the Apostle alone. Yet he was not alone (cp. John xvi. 32), for the Lord gave him strength and courage, that the Gospel might be fully proclaimed to all Gentiles[4]; and he was delivered out of the mouth of the lion[5]. And the same Lord, to whom be glory[5] for ever, will bring him, rescued from all evil, to His heavenly Kingdom.

Conclusion. Ch. iv. 19–22. Greetings are sent to Prisca and Aquila (cp. Acts xviii. 2; Rom. xvi. 3), and the house of Onesiphorus (cp. i. 16). The Apostle has lost other friends, for Erastus (cp. Rom. xvi. 23) stayed at Corinth, and Trophimus (cp. Acts xx. 4, xxi. 29) had been left behind ill at Miletus. Let Timothy therefore do his best to come before winter[6]. Other brethren at Rome send greeting to him. May the divine blessing rest on him and those with him[7].

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[3] This verse has been criticized as 'trivial,' but the wishes expressed for the cloke, now that winter is approaching (cp. ver. 21), and for the books in his loneliness, are natural and touching (see Farrar, *M. B.* 384-396; *St. P.* ii. 569–572). Some have supposed the word for 'cloke' (φελόνης) to be a case for the parchments. Nothing is known of Carpus.

[4] 'To proclaim the Gospel in this his last trial in the metropolis of the world was the completion of his mission' (see S. C. iii. 807).

[5] Some have explained this of the lions in the amphitheatre; others of Nero, or of Satan. It was probably, however, a proverbial expression for rescue from great danger. For a similar figure, cp. 1 Cor. xv. 32.

[6] 'We do not know whether Timotheus was able to fulfil these last requests of the dying Apostle; it is doubtful whether he reached Rome in time to receive his parting commands, and cheer his latest earthly sufferings' (C. and H. ii. 514).

[7] 'With the exception of the last word the Epistle is a personal letter throughout' (Hastings, *D. B.* iv. 775).

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